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THE HOPE OF ISRAEL

Written

By *MENASSEH BEN ISRAEL*,

An Hebrew Divine, and Philosopher.

402. b. 3

Newly extant, and Printed at *Amsterdam*, and Dedicated by the Author, to the High Court, the Parliament of *England*, and to the Councell of State,

The second Edition corrected and amended.

Whereunto are added,

In this second Edition, some Discourses upon the point of the Conversion of the JEWES.

By MOSES WAL.

LONDON

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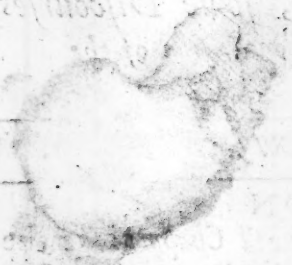

TO THE

Parliament, The Supream Court of ENGLAND,

And to the Right Honourable the Councell of State, Menaſſeh Ben Iſrael, *prayes God to give Health, and all Happineſſe.*

IT is not one cauſe alone (moſt renowned Fathers) which uſeth to move thoſe, who deſire by their Meditations to benefit Mankind, and to make them come forth in publique, to dedicate their Books to great Men; for ſome, and thoſe the moſt, are incited by Covetouſneſſe, that they may get money by ſo doing, or ſome peece of Plate of gold, or Silver; ſometimes alſo that they may obtaine their Votes, and ſuffrages to get ſome place for themſelves, or their friends. But ſome are moved thereto by meere and pure friendſhip, that ſo they may publickly teſtifie that love and affection, which they bear them, whoſe names they prefixe to their Books; let the one, and the other, pleaſe themſelves, according as they delight in the reaſon of the Dedication, whether it be good or bad; for my part, I beſt like them, who do it upon this ground, that they may not commend themſelves, or theirs, but what is for publick good.

As for me (moſt renowned Fathers) in my dedicating

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this Diſcourſe to you, I can truly affirm, that I am induced to it upon no other ground then this, that I may gain your favour and good will to our Nation, now ſcattered almoſt all over the earth; neither think that I do this, as if I were ignorant how much you have hitherto favored our Nation; for it is made known to me, and to others of our Nation, by them who are ſo happy as near at hand, to obſerve your apprehenſions, that you do vouchſafe to help us, not onely by your prayers; yea, this hath compelled me to ſpeak to you publickly, and to give yuo thanks for that your charitable affection towards us, and not ſuch thanks which come only from the tongue, but as are conceived by a grateful mind.

Give me leave therefore (moſt renowned Fathers) to ſupplicate you, that you would ſtil favor our good, and farther love us. Truly, we men doe draw ſo much the nearer to Divine nature, when by how much we increaſe, by ſo much we cheriſh, and defend the ſmall, and weak ones; and with how much diligence doe you performe this, moſt renowned Fathers? who though you ſeem to be arrived to the higheſt top of felicity, yet you do not only not deſpiſe inferior men, but you ſo wiſh well to them, that you ſeem ſenſible of their calamity; you knowing how acceptable to God you are by ſo doing, who loves to do good to them who doe good. And truly it is from hence, that of late you have done ſo great things valiantly, and by an unuſuall attempt, and things much to be obſerved among the Nations. The whole world ſtands amazed at theſe things, and the eies of all are turned upon you, that they may ſee whither all theſe things do tend, which the great Governour of all things ſeems to bring upon the world by ſo great changes, ſo famouſly remarkable, of ſo many Nations; and ſo all thoſe things which God is pleaſed to

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have fore-told by the Prophets, do, and ſhall obtain their accompliſhment. All which things of neceſſity muſt be fulfilled, that ſo *Iſrael* at laſt being brought back to his owne place; peace which is promiſed under the Meſſiah, may be reſtored to the world; and concord, which is the only Mother of al good things. Theſe things I handle more largely in this Treatiſe, which I dedicate to you (moſt renowned Fathers) you cannot be ignorant, that it is not only not unprofitable, but very uſeful for States and Stateſmen, to fore-ſee the iſſue (which yet is ever in Gods hand) of humaine Councells, that ſo they may obſerve, and underſtand from Divine truth, the events of things to come, which God hath determined by his Spirit in his holy Prophets. I know that this my labour will not be unacceptable to you, how mean ſoever it be, which I truſt you will chearfully receive, becauſe that you love our Nation, and as part of it, the Author of this Diſcourſe. But I intreat you be certain, that I pour out continual prayers to God for your happineſſe. Farewell, moſt renowned Fathers, and flouriſh moſt proſperouſly.

Menaſſeth Ben Iſrael.

Menasseh Ben Israel, To the Courteous Reader.

THere are as many minds as men, about the originall of the people of America, and of the first Inhabitants of the new World, and of the West Indyes; for how many men soever they were or are, they came of those two, Adam, and Eve; and consequently of Noah, after the Flood, but that new World doth seem wholly separated from the old, therefore it must be that some did passe thither out of one (at least) of the three parts of the world, &c. Europe, Asia, and Africa; but the doubt is, what people were those, and out of what place they went. Truly, the truth of that must be gathered, partly out of the ancient Hystories, and partly from conjectures; as their Habit, their Language, their Manners, which yet doe vary according to mens dispositions; so that it is hard to finde out the certainty. Almost all who have veiwed those Countryes, with great diligence, have been of different judgements: Some would have the praise of finding out America, to be due to the Carthaginians, others to the Phenicians, or the Canaanites; others to the Indians, or people of China; others to them of Norway, others to the Inhabitants of the Atlantick Islands, others to the Tartarians, others to the ten Tribes. Indeed, every one grounds his opinion not upon probable arguments, but high conjectures, as will appeare farther by this Booke. But I having curiously examined what ever hath hitherto been writ upon this subject doe finde no opinion more probable, nor agreeable to reason, then that of our Montezinus, who saith, that the first inhabitants of America, were the ten Tribes of the Israelites, whom the Tartarians conquered, and drove away; who after that (as God would have it) hid themselves behind the Mountaines Cordilleræ. I also shew, that as they were not driven out at once from their Country, so also they were scattered into divers Provinces, &c. into America, into Tartary, into China, into Media, to the Sabbaticall River, and into Æthiopia. I prove that the ten Tribes never returned to the second Temple, that they yet keepe the Law of Moses, and our sacred

cred Rites; and at last shall return into their Land, with the two Tribes, Judah, *and* Benjamin; *and shall be governed by one Prince, who is* Messiah *the Son of* David; *and without doubt that time is near, which I make appear by divers things; where, Reader, thou shalt finde divers Histories worthy of memory, and many Prophesies of the old Prophets opened with much study, and care. I willingly leave it to the judgement of the godly, and learned, what happy worth there is in this my Book; and what my own Nation owes me for my paines: It is called,* The Hope of Israel; *which name is taken from* Jerem. 14. 8. *O the hope of Israel, the Saviour thereof. For the scope of this Discourse is, to show, that the hope in which we live, of the comming of the Messiah is of a future, difficult, but infallible good, because it is grounded upon the absolute Promise of the blessed God.*

And because I intend a continuation of Josephus *his History of the* Jewes, *our famous Historian; I intreat, and beseech all Learned men, in what part of the world soever they live (to whom I hope that shortly this Discourse will come) that if they have any thing worthy of posterity, that they would give me notice of it in time; for though I have collected many Acts of the* Jewes, *and many Hystories out of the* Hebrewes, *the* Arabians, *the* Grecians, *the* Latines, *and other Authors of other Nations; yet I want many things for this my enterprize, all which I am willing to performe, that I may please my Nation; but rather to the glory of the blessed God, whose Kingdome is everlasting, and his Word infallible.*

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The Translator to the Reader.

THis discourse of a Jew comming to my hand, and having perused it, I thought it not inconvenient to make it speake *English*; for the benefit of my Country-men, who wait for the redemption of *Israel*; and at the same time of the *Gentiles* also. That the Author is a *Jew*, ought to be no scandall to us (though some of us Christian *Gentiles* are ignorant of, and scandalized at the notion of the conversion of the *Jewes*, as the *Jewes* of old were, concerning our being converted, and grafted into the true Stock, as in *Acts* 11.3.) for though God hath rejected them, yet not for ever: *Rom.*11.25,26. And also the many prophesies both in the Old, and New Testament, which concern their being received againe to grace, gathered from their dispersion, and settled in their own Land; and their flourishing estate under, now our, and then their and our Prince, Jesus Christ the Messiah, who will then triumph gloriously, and all his people with him; these and many more Promises would want a fulfilling (which the God of Truth wil never suffer) if there should not be the revolution of a time, in which they shall be converted, and grace and peace be poured out upon *Jewes* and *Gentiles*; though first upon the *Jew*, then the *Gentile*. But besides this, the Author expresseth so much learning that he deserveth honour of all; so much ingenuity, and (so far as his light reacheth) so great a measure of the knowledge and fear of God, that he may wel be set for a pattern to us Christians, who profess much better than he, but live much worse. One thing is very remarkable in him, that wheras many of us (like them who canot see Wood for Trees) though inviorned with mercies in these late revolutions, (I speake not to them who measure mercies only, or chiefly, by plentiful tables, ful purses, rich accoutrements, and the like; that wretched Generation is unworthy of the name of *Men*, much more of *Christians*) yet will unthankfully cry out, What have we got by all these troubles? and what hath been done? surely

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ly this *Jew* shall rise up in judgement against such unchristian Christians; for he in his Epistle Dedicatory says, *The whole world stands amazed at what the Parliament hath done*; besides he cordially and openly owns the Parliament, who as far as I know never did him nor his Nation any further good then to pray for them; (*though we hope, and pray, that their favour may extend to realities, towards that people, to whom certainly God hath made many, and great Promises, and shortly will give answerable performances*:) but many among us who injoy peace under them, and many other blessings, (too many for an unthankfull Generation) doe refuse to acknowledge them, doe curse them whom God hath blessed, and even in their prayers to that God who cannot be deceived, or imposed upon; doe vent themselves against this present Government, in expressions so wilde and false, that such Language would be accounted most unworthy, in our addresse to any considerable person, much more then to the great God. I shall only adde this, *&c.* Do not think that I aime by this Translation, to propagate or commend *Iudaisme* (which its no wonder if the Author doth so much favour, especially in his thirtieth Section) no, through Grace I have better learned the truth, as it is in Jesus, but to give some discovery of what apprehensions, and workings there are at this day in the hearts of the *Jewes*; and to remove our sinfull hatred from off that people, whose are the Promises, and who are beloved for their Fathers sakes; and who of *Jewes*, we shall hear to be, ere long, reall Christians.

The Authors of other Nations, which are quoted in this Treatise.

A

Abrahamus Ortelius
Agathius
Augustinus
Alexis Venegas
Alfonsus Cemedro.
Alonsus Augustianus
Alonsus de Erzilla
Alonsus Venerus
Arias Montanus.

B.

Baronius
Berosus
Boterus
Bozius.

C

Constantinus

D

Diodorus Siculus
Dion
Duretus.

E.

Eselius Geradus
Eusebius Cesariensis.

F

Famianus Strada
Franciscus de Ribera
Franciscus lopez de Gomara.

G

Garcilassus dela Vega
Genebrardus
Goropius
Guil. Postellus
Guilielmus Blawius
Guil. Schikardus.

H

Henricus Alangre
Hugo Grotius

J

Jacobus Verus
Joan. de castillanos
Joan. de Bairos
Joan. Roman
Joan. de Laet
Joan. Huarte
Josephus d' Acosta
Joan. Linschoten.

L

Lescarbotus
Lucanus.

M

Manuel Sa.
Marcilius Facinus
Marinus.

N

Nicolaus Trigautius.

O

Origines
Orosius
Osorius Lusitanus.

P

Petrus de Cieza
Plancius
Petrus Simon
Petrus Hernandez de Quiros
Petrus Teixera
Pineda
Plato
Plinius
Pomarius
Proclus.
Porphyrius
Possevinus
Plutarchus
Picus Mirandulanus
Ptolomæus.

S

Semuel Bochardus
Solinus
Strabo
Suetonius Tranquillus.

T

Tacitus
Thomas Malvenda

X

Xenophon.

Z

Zarate.

The Hebrew Bookes, and Authors.

Talmud Hierosolymitanum
Talmud Babylonicum
Paraphrasis Chaldaica
R. Simhon ben Johay
Seder holam
Rabot
Jalkut
Tanhuma
Joseph ben Gurion
R. Sehadia Gaon
R. Mosch de Egypto
R. Abraham Aben Ezra
R. Selomoh Jarhi
Eldad Danita
R. David Kimhi
R. Benjamin Tudelensis
R. Mosch Gerundensis
R. Abraham bar Hiya
Dob Shac Abarnanel.
R. Joseph Coen.
R. Abraham Frisco11.
R. Mordechay Japhe
R. Mordechay reata
R. Hazarya a-Adomi.

The

THE RELATION OF ANTONY MONTEZINUS.

IN the 18th. of the Month of Elul: the 5404 year from the Worlds creation, and according to common compute, in 1644. Aaron Levi, otherwise called Antonius Montezinus came into this City Amsterdam and related to the Sieur Menasseh ben Israel, and other cheifetains of the Portugal Nation, Inhabitants of the same City, these things which follow.

That it was two years and a halfe, since that he going from the Port Honda in the West-Indies, to the Papian jurisdiction, he conducted some Mules of a certaine Indian, whose name was Franciscus Castellanus, into the Province of Quity, and that there was one in company with him and other Indians, whose name was Francis, who was called by all Cazicus. That it happened that as they went over the Mountaines Cordilleræ, a great tempest arose, which threw the loaden Mules to the ground. The Indians being afflicted by the sore tempest, every one began to count his losses; yet confessing that all that and more grievous punishments were but just in regard of their many sins. But Francis had them take it patiently for that they should shortly injoy rest: the others answered, that they were unworthy of it; yea that the notorious cruelty used by the Spaniards towards them, was sent of God, because they had so ill treated his holy people, who wer of al others the most innocent: now then, they determined to stay all night upon the top of the Mountain. And Montezinus took out of a Box some Bread, and Cheese, and Jonkers, and gave them to Francis, upbraiding him, that he had spoken disgracefully of the Spaniards; who answered, that he had not told one halfe of the miseries and calamities inflicted by a

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cruell, and inhumane people; but they ſhould not goe unrevenged, looking for helpe from an unknown people.

After this Conference, Montezinus went to Carthagenia, a City of the Indians, where he being examined, was put in Priſon; and while he prayed to God, ſuch words fell from him; Bleſſed be the name of the Lord, that hath not made me an Idolater, a Barbarian, a Black-a-Moore, or an Indian; but as he named Indian, he was angry with himſelfe, and ſaid, The Hebrewes are Indians; then he comming to himſelfe againe, confeſſed that he doted, and added, Can the Hebrewes be Indians? which hee alſo repeated a ſecond, and a third time; and he thought that it was not by chance that he had ſo much miſtaken himſelfe.

He thinking farther, of what he had heard from the Indian, and hoping that he ſhould find out the whole truth; therefore as ſoon as he was let out of Priſon, he ſought out Franciſcus, beleeving that hee would repeat to him againe what he had ſpoken; he therefore being ſet at liberty, through Gods mercy went to the Port Honda, and according to his deſire, found him, who ſaid; He remembred all that he had ſpoken, when he was upon the Mountaine; whom Montezinus asked, that he would take a journey with him, offering him all courteſies, giving him three peeces of eight, that he might buy himſelfe neceſſaries.

Now when they were got out of the City, Montezinus confeſſed himſelfe to be an Hebrew, of the Tribe of Levi, and that the Lord was his God; and he told the Indian, that all other gods were but mockeries; the Indian being amazed, asked him the name of his Parents; who anſwered Abraham, Iſaac, and Jacob; but ſaid he, have you no other Father? who anſwered, yes, his Fathers name was Ludovicus Montezinus; but he not being yet ſatisfied, I am glad (ſaith he) to heare you tell this, for I was in doubt to beleeve you, while you ſeemed ignorant of your Parents: Montezinus ſwearing, that he ſpoke the truth, the Indian asked him, if he were not the Son of Iſrael, and thereupon began a long diſcourſe; who when he knew that he was ſo, he deſired him to proſecute what he had begun, and added, that he ſhould more fully explaine himſelfe, for that formerly he had left things ſo doubtfull, that he did not ſeem at all aſſured of any thing. After that both had ſate downe together, and refreſhed themſelves, the Indian thus began: If you have a minde to follow me your Leader, you ſhall know what ever

you

you desire to know, only let me tell you this, whatsoever the journey is, you must foot it, and you must eate nothing but parched Mayz, and you must omit nothing that I tell you; Montezinus answered that he would doe all.

The next day being Munday, Cazicus came againe, and bid him throw away what he had in his Knapsack to put on shooes made of linnen packthred, and to follow him, with his staffe; whereupon Montezinus leaving his Cloake, and his Sword, and other things which he had about him, they began the journey, the Indian carrying upon his back three measures of Mayz, two ropes, one of which was full of knots, to climbe up the Mountaine, with an hooked fork: the other was so loose, for to passe over Marshes, and Rivers, with a little Axe, and shooes made of linnen pack-thred. They being thus accoutred, travelled the whole weeke, unto the Sabbath Day; on which day they resting, the day after they went on, till Tuesday, on which day about eight a clock in the morning, they came to a River as bigge as Duerus; then the Indian said, Here you shall see your Brethren, and making a signe with the fine linnen of Xylus, which they had about them instead of a Girdle; thereupon on the other side of the River they saw a great smoke, and immediately after, such another signe made as they had made before; a little after that, three men, with a woman, in a little Boat came to them, which being come neare, the woman went ashore, the rest staying in the Boat; who talking a good while with the Indian, in a Language which Montezinus understood not; she returned to the Boat, and told to the three men what she had learned of the Indian; who alwayes eying him, came presently out of the Boat; and embraced Montezinus, the woman after their example doing the like; after which one of them went back to the Boat, and when the Indian bowed downe to the feet of the other two, and of the woman, they embraced him courteously, and talked a good while with him. After that, the Indian bid Montezinus to be of good courage, and not to looke that they should come a second time to him, till he had fully learned the things which were told him at the first time.

Then those two men comming on each side of Montezinus, they spoke in Hebrew, the 4th. ver. of Deut. 6. Semah Israel, adonai Elohenu adonai ehad; that is, Heare O Israel, the Lord our God is one God.

Then the Indian Interpreter being asked, how it was in Spanish, they spoke what followes to Montezinus, making a short pause between every particular.

1 Our Fathers are *Abraham*, *Isaac*, *Jacob*, and *Israel*, and they ſignified theſe foure by the three fingers lifted up; then they joyned *Reuben*, adding another finger to the former three.

2 We will beſtow ſeverall places on them who have a minde to live with us.

3 *Joſeph* dwels in the midſt of the Sea, they making a ſigne by two fingers put together, and then parted them.

4 They ſaid (ſpeaking faſt) ſhortly ſome of us will goe forth to ſee, and to tread under foot; at which word they winked, and ſtamped with their feet.

5 One day we ſhall all of us talke together, they ſaying, Ba, ba, ba; and we ſhall come forth as iſſuing out of our Mother the earth.

6 A certaine Meſſenger ſhall goe forth.

7 *Franciſcus* ſhall tell you ſomewhat more of theſe things, they making a ſigne with their finger, that much muſt not be ſpoken.

8 Suffer us that we may prepare our ſelves; and they turning their hands and faces every way, thus prayed to God, DO NOT STAY LONG.

9 Send twelve men, they making a ſigne, that they would have men that had beards, and who are skilfull in writing.

The Conference being ended, which laſted a whole day, the ſame men returned on Wedneſday, and Thurſday, and ſpake the ſame things againe, without adding a word; at laſt Montezinus *being weary that they did not anſwer what he asked them, nor would ſuffer him to goe over the river, he caſt himſelfe into their Boat; but he being forced out againe, fell into the River, and was in danger to be drowned, for he could not ſwim; but being got out of the water, the reſt being angry, ſaid to him; attempt not to paſſe the River, nor to enquire after more then we tel you; which the* Indian *interpreted to him, the reſt declaring the ſame things both by ſigns, and words.*

You muſt obſerve, that all thoſe three dayes the Boat ſtayed not in the ſame place, but when thoſe foure who came went away, other foure came, who all as with one mouth, repeated all the fore-mentioned nine particulars, there came and went about three hundred.

Thoſe men are ſomewhat ſcorched by the Sun, ſome of them weare their haire long, downe to their knees, other of them ſhorter, and others of them much as we commonly cut it. They were comely of body, well accoutred, having ornaments on their feet, and

leggs,

legges, and their heads were compassed about with a linnen cloath.

Montezinus *saith, that when he was about to be gone, on Thursday evening, they shewed him very much courtesie, and brought him whatever they thought fit for him in his journey, and they said, that themselves were well provided with all such things, (*ie. *meats, garments, flocks, and other things*) *which the* Spaniards *in* India *call their owne.*

The same day, when when they came to the place where they had rested, the night before they came to the River, Montezinus *said to the* Indian; *You remember* Francis, *that my Brethren told me, that you should tell me something, therefore I entreat you, that you would not thinke much to relate it. The* Indian *answered, I will tell you what I know, only doe not trouble me, and you shall know the truth, as I have received it from my fore-fathers; but if you presse me too much, as you seeme to doe, you will make me tell you lyes; attend therefore I pray, to what I shall tell you:*

Thy Brethren are the Sons of Israel, *and brought thither by the providence of God, who for their sake wrought many Miracles, which you will not beleeve, if I should tell you what I have learned from my Fathers; we* Indians *made war upon them in that place, and used them more hardly then we now are by the* Spaniards; *then by the instigation of our Magicians (whom we call* Mohanes*) we went armed to that place where you saw your Brethren, with an intent to destroy them; but not one of all those who went thither, came back againe; whereupon we raised a great Army, and set upon them, but with the same successe, for againe none escaped; which hapned also the third time, so that* India *was almost bereft of all inhabitants, but old men, and women, the old men therefore, and the rest who survived, beleeving that the Magicians used false dealing, consulted to destroy them all, and many of them being killed, those who remained promised to discover somewhat that was not knowne; upon that they desisted from cruelty, and they declared such things as follow:*

That the God of those Children of *Israel* is the true God, that all that which is engraven upon their stones is true; that about the end of the World they shall be Lords of the world; that some shall come who shall bring you much good, and after that they have enriched the earth with all good things, those Children of *Israel* going forth out of their Country, shall subdue the whole World to them;

them, as it was subject to them formerly; you shall be happy if you make a League with them.

Then five of the chefe Indians (*whom they call* Cazici *who were my Ancestors, having understood the Propheſie of the Magicians, which they had learned of the Wiſe men of the* Hebrewes, *went thither, and after much entreaty, obtained their deſire, having firſt made knowne their minde to that woman, whom you ſaw to be for an Interpreter,* (*for your Brethren will have no commerce with our* Indians) *and whoſoever of ours doth enter the Country of your Brethren, they preſently kill him; and none of your Brethren doe paſſe into our Country. Now by the help of that Woman we made this agreement with them.*

1 That our five *Cazici* ſhould come to them, and that alone at every ſeventy moneths end.

2 That he to whom ſecrets ſhould be imparted, ſhould be above the age of three hundred Moones, or Months.

3 And that ſuch things ſhould be diſcovered to none in any place where people are, but only in a Deſart, and in the preſence of the *Cazici*; and ſo (ſaid the *Indian*) we keep that ſecret among our ſelves, becauſe that we promiſe our ſelves great favour from them, for the good offices which we have done to our Brethren, it is not lawfull for us to viſite them, unleſſe at the ſeventy months end: Or if there happens any thing new, and this fell out but thrice in my time; Firſt, when the *Spaniards* came into this Land; alſo, when Ships came into the Southerne Sea; and thirdly, when you came, whom they long wiſhed for, and expected. They did much rejoyce for thoſe three new things, becauſe that they ſaid, the Propheſies were fulfilled.

And Montezinus *alſo ſaid, that three other* Cazici *were ſent to him by* Franciſcus *to* Honda, *yet not telling their names, till he had ſaid, you may ſpeake to them freely, they are my fellowes in my Function of whom I have told you, the fifth could not come for age, but thoſe three did heartily embrace him; and* Montezinus *being asked of what Nation he was, he anſwered, an* Hebrew, *of the Tribe of* Levi, *and that God was his God, &c. which when they had heard, they embraced him againe, and ſaid: Upon a time you ſhall ſee us, and ſhall not know us; We are all your Brethren, by Gods ſingular favour; and againe, they both of them bidding farewell, departed, every one ſaying, I goe about my buſineſſe; there-*

fore

fore none but Franciscus *being left, who saluting* Montezinus *as a Brother, then bade him farewell, saying, farewell my Brother, I have other things to doe, and I goe to visite thy Brethren, with other* Hebrew *Cazici. As for the Country, be secure, for we rule all the* Indians ; *after we have finished a businesse which we have with the wicked* Spaniards, *we will bring you out of your bondage, by Gods help ; not doubting, but he who cannot lye, will help us; according to his Word ; endeavour you in the meane while that those men may come.*

The Hope of Israel.

Sect. I.

IT is hard to say what is certaine among the so many, and so uncertaine opinions concerning the originall of the *Indians* of the new World. If you aske, what is my opinion upon the relation of *Montezinus*, I must say, it is scarce possible to know it by any Art, since there is no demonstration, which can manifest the truth of it ; much lesse can you gather it from Divine, or humane Writings ; for the Scriptures doe not tell what people first inhabited those Countries ; neither was there mention of them by any, til *Christop. Colum-bus*, *Americus*, *Vespacius*, *Ferdinandus*, *Cortez*, the Marquesse *Del Valle*, and *Franciscus Pizarrus* went thither ; and though hitherto I have been of this minde, that I would speake only of solid, and infallible things, (as those things are which concerne our Law) and the obscurity of the matter, making me doubt, whether it would be worth a while for me to attempt it ; yet at last I was content to be perswaded to it, not that I looke to get credit by it, but that my friends, and all who seeke for truth, that have put me upon this work, may see how very desirous I am to please them.

I shall speake somewhat in this Discourse, of the divers opinions which have been, and shall declare in what Countries it is thought

the ten Tribes are; and I shall close, after that I have brought them into their owne Country, which I shall prove by good reasons, following the Revelations of the holy Prophets, who I beleeve cannot be expounded otherwise, whatever some thinke; yet I intend not to dispute these things, but according to my custome, shall lay down fairly, and faithfully, the opinions of the *Jewes* only.

SECT. 2.

YOu must know therefore, that *Alexis Vanegas* saith, that the first Colonies of the *West-Indies* were of the *Carthaginians*, who first of all inhabited *New-Spaine*, and as they encreased, spread to the Island *Cuba*; from thence to the continent of *America*; and after that towards *Panama*, *New-Spaine*, and the Isle of *Peru*. And he grounds himselfe on that reason, that as the *Carthaginians* (who of old did most use the Seas) so those of *Peru*, and the Inhabitants of *New-Spaine*, did make use of Pictures instead of Letters.

But this opinion doth not satisfie, because they anciently were white men, bearded, and civill in converse; but contrarily those of *Panama*, St. *Martha*, and the Isles in *Cuba*, and *Barlovent*, went naked. Further-more, who can thinke that the language which he saith, they first spoke, should be so soone changed, that it should be wholly another; and there is no agreement between the one and the other. The learned *Arias Montanus* thinkes, that the *Indians* of *New-Spaine*, and *Peru*, are the Off-spring of *Ophir* the sonne of *Jokton*, the nephew of *Heber*. And he backes his opinion, by the name *Ophir*, which by transposition of letters, is the same with *Peru*; and he adds, that the name *Parvaim* in the duall number, doth signifie the *Istmus* between *New-Spaine* and *Peru*, which first was called *Ophir*, then *Peru*; and that these Countries are that *Peru*, from whence King *Solomon* brought Gold, precious Stones, &c. as in 1 *King. chap. 9. v.* 10. *&* 2 *Chron. 9.* 21. This opinion seems more probable than the other, and may be backed by another name of the River *Piru*, which according to *Gomoras*, lyes in the second degree from the Equinoctiall line, from *Panama* 222. miles; as also by the name of the Province *Jucatan*, which may be derived from *Jokt an* the father of *Ophir*. But besides that this notation is somewhat farre fetcht, it crosses what *Josephus Acosta* affirmes in 1. *Histor.* of *Ind. c.* 13. who saith, that the name *Peru* was unknowne to the *Indians* themselves before those *Spaniards* gave that name. Add

to

to this what *Garcillasso de la Vega* in the first part of his Commentary on *Peru*, *c.* 4. saith, that when a certaine *Spanyard*, *Basco Nunnez de Balboa*, lived in that Country, and asked a Fisher-man, what was the name of that Province, he answered *Beru*; (which was the Fisher-mans owne name, he thinking that was the question) and he farther said, that the name of the River where he fished, was called *Pelu*. Hence you may see, that *Peru* is made of both those words; which also many *Spanyards* besides him, we have mentioned, doe testifie. Besides, who can thinke that *Solomon* neglecting the *East-Indies*, a place so rich, and abounding with all things, should send a Fleet so farre off as to the *West-Indies*. Also we read in 1 *King.* 9. that *Solomon* made ships in *Ezion-Geber* on the shoare of the red Sea, which also *Jehosaphat* did, with *Ahaziah*, as *Ezra* saith, in 2 *Chron.* 20. and it is certaine that those of those Countries went that ordinary way to *India*. And it will not follow, that because the holy Scripture sometimes saith, that they went to *Tarsis*, and sometimes; that they went to *Ophir*, that therefore both those places are the same; since that *Tarsis* is not, as some thinke *Carthage*, or *Tunes* in *Africa* for that the Navie of *Solomon* did not set sayle from *Joppa*, a port of the Mediterranean, but from *Ezion-Geber*, a Port of the red Sea, from whence they could not sayle to *Carthage*, but to the *East-Indies*. The answer of *Isaac Abarbanel* to that argument, cannot be admitted, who saith, that an arme of *Nilus* did run into the red Sea, and another arme ran into the Mediterranean, by *Alexandria* in *Ægypt*; since it was never heard, that ships of great burden, did swim in those rivers; and would not he then have built his Navie in the Port of *Alexandria*? It is more true that *Tarsis* is the Ocean, or *Indian* Sea; and because they came into the Ocean, after that they had sayled over the red Sea, which is but narrow, therefore the Scripture saith, *They Sayled to* Tarsis. *Rabbi Jonathan ben Uziel* followes this opinion, who in his Paraphrase, for *Tarsis*, puts (the Sea.) The same saith *Franciscus de Ribera*, in his Comment. on *Jonah*, and also *Rabbinus Josephus Coen*, in his *Chronology*; who ascribe the word *Tarsis*, to the *Indian* Sea; because that *Ophir* is the same Country, which of old is called, *The Golden Chersonesus*; and by *Josephus*, *The Golden Land*; and at this day *Malacca*; from whence they brought Ivory, for the great number of Elephants which are there; none of which are in the *West-Indies*, and *Solomons* Navie stayed in those Ports of *India* three yeares, because they traded with the Inhabi-

 tants!

tants! I know that learned *Grotius*, and famous *de Laet* thinke differently; as also those quoted by them; but I shall not insist in confuting their opinions because I study brevity. I doe like of, in part, the opinion of the *Spaniards* who dwell in the *Indies*, who by common consent doe affirme that the *Indians* come of the ten Tribes. And truly they are not altogether mistaken, because in my opinion, *they were the first planters of the Indies*; as also other people of the *East-Indies* came by that Streight which is between *India*, and the Kingdome of *Anian*. But that people, according to our *Montezinus*, made warre upon those Inhabitants the *Israelites*, whom they forced up unto the mountaines, and the in-land Countries, as formerly the *Brittaines* were driven by the *Saxons* into *Wales*.

SECT. 3.

THe first ground of that opinion is taken from 2 *Esdra*. 13. *v*. 40. &c. (which we quote as ancient, though it be Apocryphall) where it's said, that the ten Tribes which *Salmanaster* carried captive in the reigne of *Hoseas*, beyond *Euphrates*, determined to goe into Countries farre remote, in which none dwelt, whereby they might the better observe their Law. And as they passed over some branches of *Euphrates*, God wrought Miracles, stopping the course of the Floud, till they had passed over; and that Country is called *Arsareth*. From whence we may gather, that the ten Tribes went to *New-Spaine*, and *Peru*, and possessed those two Kingdoms, till then without Inhabitants. *Genebrardus*, quoting *Esdras* concerning that wandring of the ten Tribes, saith, that *Arsareth* is *Tartaria* the greater, and from thence they went to *Greenland*, for that *America* is lately found to be on that side farther from Sea, than it is upon other sides, being almost an Island, and they might passe from *Greenland* by the streight of *Davis* into the Country *Labrador*, which is now called *India*, being fifty miles distant from thence, as *Gomoras* saith in his History. The same journying of the ten Tribes into *India*, is confirmed by that which *P. Malvenda* reports, That *Arsareth* is that Promontory which is neare to *Scythia*, or *Tartary* neare the Sea, called by *Pliny*, *Tabis*, where *America* is parted from the Country of *Anian* by a narrow Sea; which also on that side parts *China*, or *Tartary* from *America*; so that there might be an easie passage for the ten Tribes through *Arsareth*, or *Tartary* into the

the Kingdomes of *Avian*, and *Quivira*; which in time might plant the new world, and firme land; which in bigneſſe equals *Europe*, *Aſia*, and *Africa* put together; *Alonſus Auguſtinianus* counting from the ſhoare of the North Sea, from the Country of *Labrador* 3928. miles, and from *Sur* 3000. miles; but *Gomara*, counts from *India* by the South, and *Sur*, 9300. miles; which ſpace is bigge enough for the ten Tribes, that they may there ſpread in places hitherto unknowne.

SECT. 4.

HE ſtrengthens this opinion, that in the Iſle St. *Michael*, which belongs to the *Azores*, the *Spaniards* found Sepulchres under ground, with very ancient Hebrew letters, which *Genebrardus* hath Printed, *in lib.* 1. *chro. p.* 159. From whence we gather, that in that inſcription there is a miſtake of the Letter (T.) ſo that the ſenſe of it is, *How perfect is God. Sehalbin is dead. Know God.* Unleſſe you will have them to be proper Names, and to ſignifie him that is dead, and his Father, in which ſenſe for (M) you muſt read (B) and then the ſenſe will be, *Meetabel ſeal, the Son of Matadel*; ſuch names ending in (el) are common in Scripture, as *Raphael*, *Immanuel*, and the like. Let it ſuffice him who is pleaſed with neither of thoſe conjectures, that *Hebrew* Letters were found there. And though that Iſland is remote from the *Weſt-Indies*, yet it might be by accident that they might put in thither.

SECT. 5.

THat ſeemes to be to the purpoſe which *Garcillaſſo de la Vega* ſaith in his Comment. on *Peru*, *lib.* 3. *c.* 1. *That in* Tiahuanacu *a Province of* Collai, *among other Antiquities, this is worthy of memory,* (*being ſcituated at the Lake which the* Spaniards *call Chutuyta*) *That among the great buildings which are there, one was to be ſeene of a very great pile, which hath a Court* 15. *fathoms broad; a wall that compaſſeth it,* 2 *furlongs high; on one ſide of the Court is a Chamber* 45 *foot long, and* 22 *broad; and the Court, the Wall, the Pavement, the Chamber, the Roofe of it, the entrance, the poſts of the* 2 *gates of the Chamber, and of the entrance, are made only of one ſtone; the three ſides of the Wall are an ell thick; the* Indians *ſay, that that Houſe is dedicated to the Maker of the World.* I conjecture that building to be a Synagogue,

built by the *Israelites*; for the Authors who writ about the *Indies*, tell us, that the *Indians* never use Iron, or Iron weapons. Also the *Indians* were Idolaters, and therefore it could not be that they should build an house to God. *P. Acosta in lib. 6. Ind. histor. c.* 14. mentions such buildings as are in that place; and he reports that he measured a stone which was 38. foot long, 18 foot broad, and five foot thick. *Petrus Cieza* in his first part of his Chronicles of *Peru*, *c.* 87. relates, That in the City *Guamanga*, which is scituated by the river *Vinaque*, there is a vast building, which because then it seemed almost ruined by time, it therefore had lasted many yeares. He asking the neighbouring *Indians*, Who built that great Pile? He learnt, that it was made by a people (who were bearded, and white as the *Spaniards*) who came thither a long time before (and staid some time after) the *Indians* raigned there; and the *Indians* said, that they had received it from their Fathers by Tradition. The same *Cieza*, *cap.* 10. 5. of the Antiquity of *Tignanac*, saith, that what the *Indians* boast to be very ancient, can by no meanes be compared with that Ancient building, and other things. From all which you may well gather, that the first Inhabitants of that place were the *Israelites* of the ten Tribes, because they were white, and bearded.

SECT. 6.

TO this opinion adde an argument taken from what Logicians call *a simili*; for he that will compare the Lawes and Customes of the *Indians* and *Hebrewes* together, shall finde them agree in many things; whence you may easily gather, That the *Indians* borrowed those of the *Hebrewes* (who lived among them) before, or after they went to the unknowne Mountaines. The *Indians* of *Jucatan*, and the *Acuzamitenses* doe circumcise themselves. The *Totones* of *New Spaine*, and *Mexicans* (as *Roman* and *Gomara* in the generall History of the *Indians* testifie) rend their garments, if there happen any sudden misfortune or the death of any. *Gregorius Gracius in Monarchia Ingasonum*, an Isle of *Peru*, saith, that *Guainacapacus* hearing that his sonne *Atagualpa* fled for feare of the Army of his enemy, he rent his garments. The *Mexicans*, and *Totones*, or the *Totonacazenses* kept continually fire upon their Altars, as God commands in *Leviticus*. Those of *Peru* doe the same, in their Temples dedicated to the Sun. The *Nicaraguazenses* doe forbid their women who were lately brought a bed, to enter their Tem-

Temples, till they are purified. The inhabitants of *Hispaniola* thinke those doe sin, who lye with a woman a little after her childe-birth. And the *Indians* of *new Spaine* doe severely punish Sodomie. Many of the *Indians* doe bury their dead on the Mountaines; which also is the *Jewish* custome; and *Garcias* saith, the name *Chanan* is found in those Countries. You may wonder at this, that the *Indians* doe every fifty yeares celebrate a Jubilee, with great pomp, in *Mexico*, the Metropolis of the whole Province. Also that on the Sabbath day all are bound to be present in the Temple, to performe their Sacrifices, and Ceremonies. They also were divorced from their wives, if they were not honest. The *Indians* of *Peru*, *New-Spaine*, and *Guatemala* did marry the Widdowes of their dead Brethren. May not you judge from these things, that the *Jewes* lived in those places, and that the *Gentiles* learned such things of them? Adde also to what hath been said, that the knowledge which the *Indians* had, of the Creation of the world, and of the universall Flood, they borrowed from the *Israelites*.

SECT. 7.

THe fourth ground of this opinion is, that the *Indians* are of a browne colour, and without beards; but in the new world, white, and bearded men were found, who had never commerce with the *Spaniards*; and whom you cannot affirme to be any other than *Israelites*; because also as they could never be overcome, so they shall never be fully knowne, as appeares by what followes. *Petrus Simon a Franciscan*, in his History of finding out the firme Land, saith, that in the reigne of *Charles* the fifth, he commanded one called *Philippus de Utre* thither, to discover, and plant those Countries; that he found them unknowne toward the North of *America* about five degrees, in the Province of *Omeguas*, which is neare the Province of *Venezuela*, and now is called *Garracas*. And he having learned of their neighbours, the greatnesse of that people both in wealth, and in war, he determined to war upon them. Who when they had marched a good way, at last found a rich City, full of people, and faire buildings; and not farre off two Husband-men tilling the ground; whom they would have made Prisoners, that they might be their interpreters. But when they saw themselves set on, they fled apace towards the City; but *Philippus d'Utre* and his Souldiers followed them hard on Horse-back, and had almost taken them; where-

whereupon the Husband-men ſtood ſtill, and with their Speares wounded *Philip* in the breaſt, piercing through his Breſt-plate made of wooll to keep off Arrowes. He wondering at the dexterity of that people, judged it a wiſer courſe, not to make war upon that Province, and people ſo expert in warre, and who dared to reſiſt armed men. Therefore he retreated with his Company. And to this day none goe to that people, neither is it knowne which way to goe to them. It is probable that they are *Iſraelites* whom God preſerves in that place againſt the day of redemption. *Alonſus de Erzilla* teſtifies the ſame thing, in 2. part. *ſua Araucania, Cant.* 27. where deſcribing thoſe places, he thus ſpeakes in Spaniſh.

Some Countries there, ſo populous are ſeen,
As one continued City; which have been
Never as yet diſcovered; but unknowne
To other Nations; have laine hid alone;
Not found by forreigne ſword, nor forreigne trade
Doe either ſeeke, nor ſuffer to be made,
But unacquainted live, till God ſhall pleaſe
To manifeſt his ſecrets: ſhew us theſe.

SECT. 8.

IOannes *Caſtilianus Vicarius* living in the City *Pampelona* of *Nova Granada* in *Peru*, ſaith, that when *Gonzalus Piſarrus* had revolted from his people, he ſent ſome to ſearch out new Countries of the *Indians* who lived Eaſt-ward, whoſe number could never be knowne, becauſe that (as ſome ſay) their Country is above two thouſand miles in length, if you compute from the head of the river *Maragnon*, which runs neare *Andes* of *Cuſco*, unto the place where it runs into the Sea, where therefore the River began to be navigable, *Petrus d' Orſna* being a Captaine, went by water, and his Souldiers with him, in Veſſels called Canows; which when they were too ſmall for the force of the ſtreame, he built Brigandines, on the banke of the River *Guariaga*, which waſhing the Province *Chachapoyas*, runs into *Maragnon*. He was ſcarce gone aboard his Brigandines, when one of his own Souldiers named *Aquirre*, a ſtout man, killed him, who by common conſent ſucceeded the ſlaine. When they had gone a little way, they found a plaine without a mountaine, where many houſes ſtood on each ſide of the banke of *Maragnon*, being built by

the

the *Indians*. They ſtill went on for forty eight houres together, and ſaw nothing but tall, and white houſes, which they feared to goe into, becauſe the Inhabitants were numerous, and becauſe they heard the noyſe of Hammers; for which cauſe they thought the Inhabitants to be Gold-ſmiths. They went on ſtill, and now ſayled in the North Sea, but alwayes neare to the ſhoare of the Province of *Margareta*, where *Aquirre* was catcht by the Inhabitants and hanged; for they heard that he had killed his Captaine *Petrus de Orſua*.

SECT. 9.

CAſpar Bergarenſis (whom I have oft ſpoke with) went from the City *Laxa*, which is in the Province of *Quiti* in *Peru*, and accompanied the Colonell *Don Diego Vaca de la Vega* going to ſeeke a new Country.

In the yeare 1622. they came to the Province *Jarguaſongo*, which had been diſcovered by Captaine *Salines*; and they paſſed the Mountaines *Cordillerae*, where the River *Maragnon* is not above a ſtones caſt over. In the Province of the *Inde Mainenſes* they built a City, whoſe name was St. *Franciſcus de Boria*, at *Eſquilache*. In his company were one hundred *Spaniards* in Canows. Having conquered thoſe *Indians*, and compelling them to ſweare fealty to the King of *Spaine*; the Colonell being inſtructed by the *Mainenſes*, went to other places, after he had put a Garriſon into his new City. Having ſailed fifty leagues in the River (he found ſome Cottages of the *Indians* which there hid themſelves) by favour of many Rivers which there run into *Maragnon*. When they had ſayled into the River *Guariaga*, where *Petrus de Orſua* had built his Brigandines, and was killed by *Aquirre*; they asked the *Indians* whom they had taken (who were called *Guariaga*, from the Rivers name) what people doe live on the Rivers ſide? they told the Colonell, that five dayes journey off, there live men of tall ſtature, comely in preſence, and have as great beards as the *Spaniards* have, valiant, and warlike, who are not skilled in Canowes, though the reſt of the *Indians* uſe no other; he preſently returned the ſame way he came.

SECT. 10.

IN *Farnambuc* about forty yeares ſince, eight *Tabaiares* had a minde to looke out new Countries, and to ſee whether the Land that was beyond, and unknowne, were inhabited. They having ſpent

foure moneths in travelling Westward, they came to mountaines, to whose top they got with difficulty, and found a plaine which a pleasant river doth compasse, by whose banke side dwelt a people who loved commerce, they were white, and bearded; and this five of the *Tabaires* (for three perished by the way, and only five returned) told to the *Brasilians* after nine moneths.

SECT. II.

IN our time, under King *Philip* the third, Captaine *Ferdinades de Queiros* being returned out of *India* (where he had spent most of his life) to *Rome*, he shewed a Table of Lands yet undiscovered. From thence he went to *Madrid*, and five ships were given him by the Governour of *Panama* (to whom he was sent) to perfect his designe. He began his journey, and was scarcely entred the South Sea, but he found Land, which he called, *The Isle of Solomon*, and *Hierusalem*, for reasons which he told me. He in his course of sayling alwayes kept close to the shoare of those Islands; he saw those Islanders of a browne colour, and took many; others dwelt in greater Islands, and more fruitfull; these were white, and wore long garments of silk; and the Pilot being bid to bring his Ship neare the shoare, he split his Ship upon a Rock, (and the Islanders running greedily to the sight) which being sinke, the Captaine went thence, looking for the firme Land, which he found to be forty degrees beyond; and he went three hundred miles neare the shoare; and when he perceived the Country to be inhabited by the smoke which he saw, and would put into a Port on the side of the River, there ran to him many white men, of yellow haire, tall like Giants, richly cloathed, and of long beards. But one of the Vessels being wracked in the Havens mouth, he was forced to put out to Sea; whereupon the Islanders sent two Chaloffi of a browne colour, (as the inhabitants were of the first Island) with sheep, and other provisions and fruits, but desiring, and threatning them, if they did not depart. The Captaine brought those Chaloffi into *Spaine*, from whom the *Spaniards* could learne nothing but by signes; and instead of answers, (when they were asked) would shew their beards, as if such those were, who were their Lords, and had sent them, and if they were asked about Religion, they would hold up their fingers to Heaven, implying, that they worshipped but one God. A little while after, they dyed in *Spaine*. The Captaine returned to *Panama*, having lost his two Ships which were wracked;

and

and when the Governour sued him, by meanes of the Senators, who are over the *Indian* affaires, he was dismissed, and returned with his Ships into *Spaine*, where he abode two yeares before his matters were dispatched. But the King created him Marquesse of the Countries found out by him, and commanded to give him a good Army, where-with to compasse his designes. But he scarce got to *Panama*, when he dyed, not without suspition of being poysoned by the Governour.

SECT. 12.

THat which I am about to tell, shall serve for a proofe of that which I said of the *West-Indians*. A Dutch Mariner told me, that not long since he was with his ship in *America*, seven degrees towards the North between *Maragnon*, and great *Para*, and he put into an Harbour in a pleasant River, where he found some *Indians* who understood *Spanish*, of whom he bought Meats, and Dy-wood; after he had stayed there six moneths, he understood that that River extended eighteen leagues towards the *Carybes Indians*, as far as the ship could goe; and that the River is divided there into three branches, and they sayling two months on the left hand, there met them white men, and bearded, well bred, well cloathed, and abounding with gold and silver; they dwelt in Cities enclosed with wals, and full of people; and that some *Indians* of *Oronoch* went thither, and brought home much gold, silver, and many precious stones. Which he having understood, sent thither some Sea-men; but the *Indian* dyed by the way, who was their guide, and so they did not proceed, but stayed there two months, and trucked with the *Indians* who were sixty leagues from Sea. That Province is called *Jisbia*, and is subject to *Zealand*; they have no commerce with the *Spaniards*, and the inhabitants travell securely every way. I heard that story by accident from that *Dutch* Master of the Ship; whence some of us guessing them to be *Israelites*, had purposed to send him againe to enquire more fully. But he dyed suddenly the last yeare, whence it seemes that God doth not permit that those purposes should take any effect till the end of dayes.

SECT. 13.

YEt I give more credit to our *Montezinus*, being a *Portingal*, and a *Jew* of our Order; borne in a City of *Portingal*, called

Villefleur, of honeſt and known Parents, a man about forty yeares old, honeſt, and not ambitious. He went to the *Indies*, where he was put into the Inquiſition, as the ſucceſſor of many who were borne in *Portingal*, and deſcended from them, whom the King of *Portingal*, *Don Manuel* forced to turne Chriſtians: (*O wicked, and unjuſt action*, ſaith *Oſorius*; and a little after, *This was done neither according to Law, nor Religion*,) and yet to this day they privately keep their Religion, which they had changed, being forced thereto. He being freed from the Inquiſition, very diligently ſought out theſe things, and oft ſpoke with thoſe men, and then was not quiet till he came hither, and had told us that good newes. He endured much in that journey, and was driven to great want, ſo that no houſe would give him food, or give him money for his worke. I my ſelfe was well acquainted with him for ſix months together that he lived here; and ſometimes I made him take an Oath in the preſence of honeſt men, that what he had told, was true. Then he went to *Farnambuc*, where two yeares after he dyed, taking the ſame Oath at his death. Which if it be ſo, why ſhould not I beleeve a man that was vertuous, and having all that which men call gaine. And who knowes but that ſhortly the truth of that Prognoſtick may appeare, which our *Montezinus* learned from the *Mohanes*; anſwerable to that which *Jacobus Verus* an Aſtrologer of *Prague* writ after the apparition of the Comet in *Ann.* 1618. and dedicated to his Highneſſe the Prince *Palatine*, where he thus diſcourſeth: The Comet going towards the South, doth intimate that the Cities and Provinces which God doth threaten, are thoſe of the *Weſt-Indies*, which ſhall revolt from the King of *Spaine*, who will finde that loſſe greater then he imagined, not that the *Indians* rebell againſt him of themſelves, but that they are provoked to it being ſtirred up by others. Neither did the Comet only fore-tell that, but the eclipſe of the Sun, which was in that Country the yeare before. Thus far the Aſtrologer. Our ancient Rabbins ſay, though we doe not beleeve the Aſtrologers in all things, yet we doe not wholly reject them, who ſometimes tell truth.

SECT. 14.

THus farre of the *Weſt-Indies*, of which *Iſaiah* may be underſtood (becauſe it lyes in the midſt of the Sea, and alſo hath many Iſlands) in *Iſa.* 60. 9. *The iſles ſhall waite for me, and the ſhips of Tarſhiſh firſt, to bring their Sons from far, their ſilver and*

and their gold with them, Jer. 31. 10. *Heare the Word of the Lord O ye Nations, and declare it in the iſles afar off, and ſay, He that ſcattereth Iſrael will gather him*, Pſal. 97. 1. *The Lord reigneth, let the earth reioyce, and the multitude of iſles be glad*. Where part of the ten Tribes doe dwell unknown to this day.

SECT. 15.

YOu muſt know, that all the ten Tribes were not carried away at the ſame time. *Pul* the King of *Aſſyria* (as I ſhew in the ſecond part of my Reconciler) conquered, and carried away the Tribes of *Reuben*, *Gad*, and halfe *Manaſſeh*, in the reigne of *Pika*, as you may ſee in 1 *Chron.* 5. 26. and *Joſephus in li.* 9. *c.* 11. *Tiglah-pileſer* eight yeares after took *Ijon*, *Abel-beth-maachah*, *Hazor-Gilead*, *Galilee*, all the land of *Naphtali*, and he carryed away all the Captives into *Aſſyria*, in 2 *King.* 15. 29. At laſt *Shalmaneſer* King of *Aſſyria*, nine yeares after, in the reign of *Hoſhea* the Son of *Elah*, beſieged *Samaria* three yeares; which being taken, he carried away. *Hoſhea*, with the reſt of the Tribes, in 2 *King.* 17. 6. Of thoſe three times the Prophet *Iſaiah* ſpeakes, *Iſa.* 9. 1. ſaying, the firſt captivity was gentle, if you compare it with the laſt, which was grievous, and unſufferable, when the Kingdome and Monarchy of *Iſrael* ceaſed.

SECT. 16.

THe ten Tribes being conquered at ſeverall times, we muſt thinke they were carried into ſeverall places. As we beleeve they went to the *Weſt-Indies* by the ſtrait of *Anian*, ſo we thinke that out of *Tartary* they went to *China*, by that famous wall in the confines of both. Our argument to prove it, is taken from the authority of two Jeſuites, who erected their Colledges in thoſe Countries. *Nicholaus Trigantius* a Dutch-man in his diſcourſe of the Chriſtian expedition under-taken by the Jeſuites to *Sina*, ſaith, We finde that in former time the *Jewes* came into theſe Kingdomes. And when that ſociety had for ſome yeares ſeated it ſelfe in the Court of the *Pequinenſes*, a certaine *Jew* came to *P. Matthæus Riccius*; he was borne in *Chamſamfu* the metropolis of the Province *Hunan*, and was ſurnamed *Ogay*; and now being licenſed to the degree of a Doctor, he went to *Pequin*. But when he read in a certaine Booke writ by a Doctor of *China*, concerning the *European* affaires, That our

fathers are not *Sarazens*, and know no God but the Lord of Heaven and Earth; and would perſwade himſelfe that ours did profeſſe the Law of *Moſes*, he went into the Church with *P. Matthæus Riccius*. On an Altar there was the effigies of the Virgin *Mary*, and the childe Jeſus, whom St. *John* his fore-runner worſhipped with bended knees; now that day was the Holy-day of *John* the Baptiſt. The *Jew* thinking it was the effigies of *Rebecca*, and her two Sons, *Jacob* and *Eſau*, he bowed alſo to the Image, but with this Apology, that he worſhipped no Images, but that he could not but honour theſe who were the Parents of our Nation. And he asking if the foure Evangeliſts on both ſides of the Altar, were not foure of the twelve ſons of *Jacob*; the Jeſuite anſwered, Yes, thinking he had asked of the twelve Apoſtles. But afterward the *Jew* acknowledged to the Jeſuite that he was an *Iſraelite*; and he found the Kings Bible, and acknowledged the *Hebrew* Letters, though he could not read them. By this occaſion our people learnt, that ten or twelve families of *Iſraelites* were there, and had built a very neat Synagogue which coſt ten thouſand Crownes, in which they have kept the five Bookes of *Moſes* with great veneration for ſix hundred yeares. He alſo affirmed, that in *Hamchen* the Metropolis of the Province *Chequiona*, there are farre more Families, with a Synagogue; and elſe-where that many Families live without a Synagogue, becauſe that by little and little they are extinguiſhed. He relating many things out of the Old Teſtament, he differed but little in pronouncing thoſe names. He ſaid, that ſome among them were not ignorant of the *Hebrew* Tongue, but that himſelfe had neglected it, having ſtudied the *China* Tongue from a Childe. For which cauſe he was counted almoſt unworthy of their ſociety, by the Ruler of the Synagogue. But he chiefly looked after this, that he might get to be Doctor. Three yeares after *P. Matthæus Riccius* ſent one of our brethren to that Metropolis, who found all thoſe things true. He compared the beginnings, and endings of the Bookes which the *Jewes* keep in their Synagogue, with our Pentateuch, and ſaw no difference, this only, that thoſe had no pricks. The other Jeſuite is *Alfonſus Cimedro*, who likewiſe ſaith, that there is a great number of *Jewes* in the Province of *Oroenſi*, on the Weſt part of *China*, who know nothing of the comming, and ſuffering of Jeſus. And he from thence gathers, that they are of the ten Tribes, (which opinion I alſo am of) becauſe thoſe *Chineſes* obſerve many *Jewiſh* Rites, which you may ſee in a manuſcript, which

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the noble *Joachimus Wicofortius* hath. And why might not some of them saile from *China* to *New-Spaine*, through the streight between *China*, and *Anian*, and *Quivira*, which doe border upon *New-Spaine*; and from thence they went to the Isles of *Panama*, *Peru*, and those thereabouts. These in my judgement are those *Chineses* of whom *Isaiah* speakes, Chap. 49. vers. 12. (treating about *Israels* returne to his Country.) *Behold, these shall come from afarre, and these from the North, and from the West, and these from the Land of Sinim.* And so *Ptolomy* in *lib. 7. c. 3. tab. 11.* cals it. The country of *Sinim*, or *Sina*; and this is the true sense of the words; *Aben Ezra* therefore is mistaken, who derives it of Sene, a bush, or wood, which he placeth in *Ægypt*.

SECT. 17.

I Could easily beleeve, that the ten Tribes as they increased in number, so they spread into more Provinces before-mentioned, and into *Tartary*. For *Abraham Ortelius* in his Geography of the World, and Map of *Tartary*, he notes the place of the *Dantes* which he cals the Hord, which is the same which the Hebrew *Jerida*, signifying *A descent*. And lower, he mentions the Hord of *Naphtali*, possessed by *Peroza* in the yeare 476. *Schikhardus* in his Tarich or series of the Kings of *Persia*, amplifies the History of this War, where *ex lib. 4.* of *Agathias* he thus saith, *A little after, when they were eased of that Plague,* (*sc.* 7. yeares drought) *in the time of the Emperour* Zeno, Firuz *made a double warre with* Naphtali, *in which at last he was destroyed. For first of all he was brought to the streights of places unknowne; who then sought for peace upon this condition* (*and obtained it*) *that he should sweare that he would never after provoke them; and that he should doe reverence to this Conquerour in token of subjection: which afterward by the counsell of the Magicians he performed craftily, for he bowed towards the Eastern Sun, that his owne people might thinke that he bowed rather to the Sun* (*after his Country custome.*) *then to honour his Enemy. But he did not truly performe that first agreement, though confirmed by Letters Patents; who because he could not digest the disgrace of bowing to his Enemy, he prepared a new Army and went against them; but a second time he being entrapped by the craftinesse of the Country, he lost his life; and many with him, in a Gulf which the* Naphthalites *had prepared for him, having dressed*

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it over with reeds, and ſome earth throwne a top; they having left in the middle ſome high grounds, and trees where their Scouts were, that their ſtratagem might not be found, and that the Perſians *might more confidently attempt the ditch. Thus a raſh King paid for his perfidy, he excelling more in daring, then in counſell, as* Agathias *ſaith. The patent by which peace had been agreed, was hung upon a ſpeare, and might be ſeene of him at diſtance, that he might remember his Oath, repent, and deſiſt from his enterpriſe: but he cared little for that. But when by his unexpected fall he ſaw he ſhould dye, it is ſaid that he pulled off from his right eare a pearle of huge bigneſſe, and whiteneſſe, and leaſt any after him ſhould finde it (more likely that his corps ſhould not be knowne) he threw it a great way off.* The ſame Author askes, who thoſe *Naphthalites* were, and by many arguments he proves that they are the relicks of the *Jewes*; ſaith he, *I doe wholly thinke that they are the relicks of the* Jewes *of the Tribe of* Naphtali, *whom* Triglath Pileſſer *the* Aſſyrian *carried into thoſe places, in* 2 King. 15. 29. *For* 1. *The name, in the beſt copies of* Agathias, *which* Lewenclavius *hath mended, is the ſame fully; in other Bookes it wants nothing but an* (*h*) *now it is ſcarce poſſible that in a word of many ſyllables that ſhould fall out by chance.* 2. *Their countenance diſcovers it, for as Procopious* I. C. *ſaith, they are not blacke, or foule in their countenance, as the* Auns *are among whom they live, but the only white men of that Country; that it may evidently appeare that they came from ſome other place thither.* 3. *Their manners agree, for the ſame Author ſaith, that they are not* Nomades, *as the* Huns *who are unconſtant in their dwelling, and eate up one place after another; but they inhabite one certaine place. Beſides, they obſerve Law and equity, as the* Romans; *and have pollicy, being well governed by their Prince: both which is rare among their neighbour Nations. Alſo they doe not lay abroad their dead, as the* Barbarians *doe, but they decently cover them with earth. Laſtly, their iornalls doe teſtifie that many* Jewes *live there, eſpecially in the mountaines, who have ſearched to the mid-land countries of* Eaſt-Aſia, R. Benjamin. *f.* 23. *From thence (the coaſt of* Perſia) *is* 28. *dayes iourney to the mountaines* Niſebor, *which are neare the river* Gozan. *The* Iſraelites *which come from thence into* Perſia, *ſay, that there in the Cities of* Niſebor, *are four Tribes (ſc.* Dan, Zebulon, Aſor, Naphtali,) *of the firſt captivity, which* Shalmaneſer

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the Assyrian *carried thither, as in* 2 King. 17. 6. *he brought them to* Habor, *and* Halah, *the river* Gozan, *and the Mountaines of* Media. *The compasse of that Country is twenty dayes journey; and they possesse Cities, and Castles upon the Mountaines, by one side of which, runs the river* Gozan; *neither are they subiect to the Nations, but have a Governour over them, by name* R. Joseph Amarkela *a Levite, and there are among them some who study wisdome. They sow, and reap; yea they wage war to the Country of* Cuth. *In* the same place *Ortelius* adds, in the Country *Tabor*, or *Tibur* (which *Solinus* commends, in *c.* 49.) they dwell a people, who though they have lost the holy writings, they obey one King, who came into *France*, in Ann. 1530. and spoke with *Francis* the first, was burnt at *Mantua* by the command of the Emperour *Charles* the fifth, because that he did privately teach Judaism to Christian Princes, and to the Emperour himselfe. *Boterus* saith the same in his relations of the fartheſt part of *Tartary*. But both these were deceived; for *Rabbinus Josephus Cohon*, a man worthy to be beleeved, relates this more truly in his Chronology, saying, that the *Jew* who came out of that Country, was the brother of the King of the *Israelites*, was called *David* the *Reubenite*; and having seene *India* in his passage, he came to *Portugal*, where he converted the Kings Secretary to Judaism, who fled from thence with him, taking the name of *Selomoh Molho*; he in short time was so well versed in the Law, yea in the *Cabala* it selfe, that he made all *Italy* admire him. The Secretary together with the *Reubenite*, endevoured to draw the Pope, *Charles* the fifth, and *Francis* the first to Judaism. *Selomoh Molho* was taken at *Mantua*, and burnt alive, in the yeare 1540. He yet was offered his life, if he would turne Christian. The *Reubenite* was by *Charles* the fifth carried prisoner into *Spaine*, where he shortly after dyed. *Abraham Frisol Orchotolam* remembers the *Reubenite*, saying, Forty five years agone *David Reubenita*, a Prince of the *Israelites*, came from *Tabor*, a Province of *Tartary*, into *Europe*, who said that two Tribes are there; and other Tribes a little farther, under their Kings, and Princes, and also an unspeakable number of people. Perhaps the Province *Tabor* is the same that *Habor*; which is mentioned in 2 *King.* 17. 6. that the ten Tribes were brought by *Salmaneser* to *Habor*, and *Halah*; now the Hebrew letters (*h*) and (*t*) are neere in fashion. *Eldad Danita* of the Tribe of *Dan*, came out of those Coun-

ries five hundred yeares agone (a letter from whom, which we call *Sephar Eldad Danita*, is kept to this day) and being examined by the Rabbins, was found an approved man. The learned Rabbi *David Kimhi*, who lived 450. yeares since, in *etymol. suo* in the word *Segiub*, he saith, *Rabbi Jonah* writes of the name of *Rabbi Juda Aben Karis*, that he heard *Eldad Danita* say, &c. And so what I said is true, as appeares by the testimonies produced.

SECT. 18.

PArt of the ten Tribes also live in *Ethiopia*, in the *Habyssin* Kingdome; as divers *Habyssins* reported at *Rome*. *Boterus* in his relations speakes the same thing, that two potent Nations doe live neare *Nilus*, and that one of them is that of the *Israelites*, who are governed by a mighty King. A Cosmographer who hath added notes to *Ptolomyes* tables, saith thus in his table of *New Africa*; that part of *New Africk* was unknowne of old, the head of *Nilus* not being knowne, which is in the Mountaines of the Moone, as the Ancients call them; where there dwels a great number of *Israelites*, paying tribute to *Prester John*. *Rabbi Abraham Frisol* in the Book already quoted, saith, that in his time some who had been in those Countries, reported the same to *Hercules* the Duke of *Ferraria*. And without question from hence the *Habyssins* learned Circumcision, the observation of the Sabbath, and many more *Jewish* rites. Of these *Isaiah* seemes to speake, in *Isa.* 18. 1, 2. *Woe to the Land which under the shadow of sails doth saile beyond the rivers of* Ethiopia, *by whom* (the Prophet saith) *are sent Ambassadors in ships of Bulrushes*, (such as the *Æthiopians* use, commonly called *Almadia*.) *Bring back a people driven out of their Country, and torn, and more miserable then any among us. Gifts shall be brought to the Lord of Sebaoth, in the place where the name of the Lord of Sebaoth is worshipped, in the mount Sion.* The Prophet *Zephany* saith the same, in *Zeph.* 3. 9, 10. *Then will I give to the people that they speaking a pure language, may all call upon the name of God, whom they shall serve with reverence; from beyond the rivers of* Ethiopia *they shall bring to me for a gift, Hatray* the daughter of my dispersed ones; (that is, the Nations of *Æthiopia*.) Which agrees with that of *Isa.* *And your Brethren*, (which are the ten Tribes) *shall bring gifts to the Lord.*

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SECT. 19.

AND without doubt they also dwell in *Media*; from thence they passed *Euphrates*, whither they were first brought, as in 2 *King.* 17. 24 and in the book of *Tobit*. *Josephus* also speakes of them in the Preface of his Book of the War of the *Jewes*. that the *Jewes* did think that their brethren, who dwelt beyond *Euphrates*, and farther, would rebell against the Romans. *Agrippa* in his Oration to the people of *Jerusalem*, that they would not rebell against the *Romans*, speakes thus; *What associates doe ye expect to joyne with you in your rebellion, and war? doth not all the known world pay tribute to the* Romans? *Perhaps some of ye hope to have help from them beyond* Euphrates. And in *lib.* 2. *Antiquit. c.* 5. speaking of those who in the time of *Ezra* returned from *Babylon* to *Jerusalem*, he saith, *All Israel dwelt in* Media; *for two Tribes only dwelt in* Asia, *and* Europe, *and lived subject to the* Romans; *as the other ten on the other side* Euphrates, *where they are so many, that they cannot be counted.* It is not therefore to be doubted, the people encreasing after their first transportation, they sought out new places, which we have formerly mentioned.

SECT. 20.

LASTLY, all thinke, that part of the ten Tribes dwell beyond the river *Sabbathian*, or Sabbaticall. *Rabbi Johanan* the Author of the *Jerusalem Talmud*, who lived 160. yeares after the destruction of the second Temple, saith in his treatise of the *Sanhedrim, cap.* 17. That the ten Tribes were carryed into three places, *&c.* to the Sabbaticall river, to *Daphne* the suburbs of *Antioch*, and thither where a cloud comes downe and covers them: And that they shall be redeemed from those three places; for so he opens that place of *Isa.* Cha. 49. 9. *That they may say to the Captives, Goe forth,* (*&c.* to them who are at the Sabbaticall river) *to them that are in darknesse, shew your selves,* (*&c.* to them who are compassed with the cloud) *and to all, they shall be refreshed in the wayes,* (*&c.* to them who live in *Daphne* of *Antioch* which is in *Syria*.) Whence you may observe, that the learned man *l' Empereur* translated it ill, *at the sides of Antioch*, whereas *Daphne* is the proper name of a pleasant Grove near *Antioch*. *Sedar olam* makes mention of that cloud, and calls them *mountaines of obscurity*. And in *Talmud tractat. Sanhedr. c.* 11.

R. Jonathan ben Uziel, who lived a hundred yeares before the destruction of the second Temple, in *Exod.* 34. 10. where the Lord saith, *I will doe wonders before all thy people, such as was never done in the whole earth, or in any Nation*, &c. and he refers all those things to the transportation of the people. *He shall draw them to the rivers of Babylon: and shall carry them to the Sabbaticall river, and shall teach them, that those miracles were never performed to any Nation of the known world.*

Our ancient Rabins in *Beresit Rabba* (no mean book) in *Perasach*, do say that *Tornunfus* asking how it should appeare that the day which we keep, is the seventh day, on which God rested after the creation of the world; *Rabbi Aquebah* (who lived 52 yeares after the destruction of the second Temple) answered by an argument taken from the stones of the Sabbatical River, which in the six dayes are tossed up and down with a continuall motion, but do rest on the Sabbath day and move not. The same is said in the *Babylonian Talmud, tractat. Sanhed. c. 7. & in Tanuh Perasach: c. 9. In eodem Beresit Raba, in Perasach* 37. *Rabbi Simon* saith, *The ten Tribes were carried to the Sabbaticall river but Juda and Benjamin are dispersed into all Countrys.* In *Asirim Raba*, the last verse of the Song, its said, *Our bed is flourishing*; that it is meant the ten Tribes, which were carryed to the Sabbaticall river; and that river running all the week, doth cause the ten Tribes there remaining to be shut up; for though on the seventh day the river doth rest, yet it is forbidden by our Law to take a journey then; and for that reason they remained there miraculously, as lost, and concealed from us. So that of *Isa.* 49. *That they say to the prisoners, go forth*, is interpreted of them in *Jalcut. R. Aquebah* after the same manner explains that of *Levit.* 36. 38. *And ye shal perish among the heathen.* And that of *Isa* 27. *ult. And they shall come, who were ready to perish in Assyria.* Because they are remote from the rest, therefore another Rabbi in Bamidbar *Raba Parasa* 16. applyes to them that of *Isaiah* 49. 12. *Behold them who come from farre*: that so all those Authors mention that River.

The testimony of *Josephus* is famous, *lib.* 7. *de Bel. Jud. cap.* 24. saying, *The Emperour Titus passing between Arca, and Raphanea, Cities of King Agrippa, he saw the wonderfull river, which though it be swift, yet it is dry on every seventh day; and that day being past, it resumes its ordinary course, as if it had no change; and it always*

always obſerves this order. It is called Sabbaticall; from the ſolemne feaſt of the Jews, becauſe it imitates their reſt every ſeventh day. I know ſome do otherwiſe expound thoſe words of *Joſephus*, but they hit not his meaning, as appears by this, that he calls the River, Sabbathio, or ſabbaticall: which word cannot be derived but from Sabbath; and who doth not ſee that it ceaſeth to flow, or move, on the Sabbath day; and ſo *Joſephus* muſt be underſtood according to my ſenſe. *Pliny* alſo confirms this opinion. *lib. 1. Nat. hiſt. c. 2.* he ſaith, *In Judea a River lies dry every Sabbath*; yet I think *Pliny* is deceived and ill informed, when he ſaith it is a River in Judea; neither is to be found in Judea, but in another place, where many Jewes live. *R. Selomoh Jarchi* who lived 540. years ſince mentions that River in *Comment. Talm.* ſaying, The ſtones, and ſand of that River do continually move all the ſix dayes of the week, until the ſeventh. *R. Mardochus Japhe* in his learned book *Jephe Thoar* ſaith, The *Arabians* derive Sabbathion from the Sabbath, who uſe to adde the paticle (ion) to adjectives. The ſame ſaith, that it was told him of an hour-glaſſe filled with the ſand of Sabbathion, which ranne all the weeke till the Sabbath, And I heard the ſame from my father; which teſtimony I account as good, as if I ſaw it my ſelfe; (for fathers do not uſe to impoſe upon their ſons.) He told me that there was an Arabian at *Lisborn*, who had ſuch an hour-glaſſe; and that every Friday at evening he would walk in the ſtreet called the new ſtreet, and ſhew this glaſſe to Jewes who counterfeited Chriſtianity, and ſay, *Ye Jewes, ſhut up your ſhops, for now the Sabbath comes.* Another worthy of credit, told me of another hour-glaſſe, which he had ſome years before, before the Port *Mysketa*. The Cadi, or Judge of that place, ſaw him by chance paſſing that way, and asked him, what it was? he commanded it to be taken away; rebuking the Mahomitans, that by this, they did confirme the Jewiſh Sabbath. I ſhould not ſpeak of theſe glaſſes, if the authority of ſuch a man whom I have alledged, did not move me; though I beleeve that God did not only work that miracle, that he might keep part of the ten Tribes there, but other alſo, as you may ſee in *Eſdras. R. Moſes Gerundenſis* a learned Cabaliſt, and Interpreter of the Law in *Paraſa Aazinu*, thinks the River Sabbathion to be the ſame with Gozan of *Guz*, which ſignifies to ſnatch away, becauſe except the ſeventh day, on all the other, it carryes with it, by its ſwiftneſſe, the very ſtones. Of this there is mention in 2 *King.* whither the King of *Aſſyria* led his cap-

tives; and ſo relates *Benjamin Tudelenſis* in his journall, that part of the ten Tribes dwelt at the bank of that River. But I know not where the River Gozan is. In the year 5394. that is, 15 years agon in the City *Lubin*, two *Polonians* after they had travelled long, they wrot in Dutch a book of the originiall of the Sabbaticall River, but the Senate commanded it to be burnt at the Mart of Breſlaw by the perſwaſion of the Jeſuites. *Abraham Friſal* in his Orchot Olam. *c.* 26. will have this River to be in *India*, he ſaith, *The head of the Sabbaticall river is in the country of Upper India, among the rivers of Ganges.* And a little after, *The Sabbaticall river hath its originall from the other ſide of Kalikout* (which lyes far above the bound of *Lamik*, which he placeth beyond the *ſinus Barbaricus*) *and it parts the Indians from the Kingdome of the Jewes, which river you may certainly find there*, Though he takes *Gozan* for *Ganges*, for ſome neareſſe of writing; yet its not to be doubted that in that place there are many Jewes, witneſſe *Johannes de Bairos* in his Decads. *Eldad Danita* ſpeaking of the four Tribes: which he placeth at *Gozan* ſaith, *The Sabbaticall river is among them.* *Joſephus* ſaith, that *Titus* ſaw the Sabbathion between *Arca*, and *Raphanea*. Which teſtimony ſeems the truer, becauſe its not to be thought that *Joſephus* would tel a lie of him, by whom he might be rebuked. I think that ys muſt look for it not far from the Caſpian Sea: and I am not alone in this opinion. What ever it be it appeares that this river is ſomewhere, and that part of the ten Tribes are hid there; and I may ſay with *Moſes* in *Deut.* 29. 28, 29. *And the Lord caſt them out of their land in anger, and in wrath; Secret things belong to the Lord our God.* For it is not known when they ſhall return to their Countrey; neither can it perfectly be ſhewed where they are, God ſuffering it, as its ſaid in *Deut.* 32. 26. *I determined to caſt them forth unto the ends of the earth, and to make their remembrance ceaſe from among men.* As if he ſhould ſay, I wil caſt them unto the furtheſt places of the world that none may remember them; and therefore they are truly in Scripture called *impriſoned*, and *loſt*.

SECT. 21.

NEither is there weight in the Argument which ſome have brought to me, if they be in the world, why doe we not know them better? There are many things which we know, and yet know not their original; are we not to this day ignorant of the heads of the four Rivers

Rivers, *Nilus*, *Ganges*, *Euphrates*, and *Tegris*? also there are many unknown Countryes. Besides, though some live in knowne and neighbour Countrys, yet they are unknown by being behind Mountains; so it happened under the reign of *Ferdinand*, and *Isabel*, that some Spaniards were found out by accident, at *Batueca*, belonging to the Duke of *Alva*, which place is distant but ten miles from *Salamanca*: and near to *Placentia*, whither some Spaniards fled, when the *Moors* possessed *Spaine*, and dwelt there 800 years. If therefore a people could lie hid so long in the middle of *Spaine*, why may we not say that those are hid, whom God will not have any perfectly to know, before the end of days?

And these things we have gathered concerning the habitations of the ten Tribes, who, we beleeve, do still keep the Jewish Rites, as in 2 *King*. 17. 26. when the Israelites were carryed captive by *Salmaneser*, and those of *Cuthah* came in their stead, an Israelitish Priest was sent by the King, to teach them, because Lyons infested them, for that they were ignorant that there was another worship used in the land: but when the Priest saw that it was impossible to take that people wholly off from Idolatry, he permitted them to worship divers gods, so that they would acknowledge one, to be the mover of all things. The same is also sufficiently proved out of all the Histories which we have alledged. And our brethren do keep the law more zealously out of their land, then in it, as being neither ambitious, nor contentious (which hath sometimes happened with the family of *David*) by which means they might easily erre in the true Religion, not acknowledge *Jerusalem*, and withdraw that obedience, which is due to the Lord, and to his Temple.

SECT. 22.

WEE learne out of the first of *Ezra*, that none of the ten Tribes entred the second Temple: for it is said that only some of the Tribe of *Judah*, and some of *Benjamin* did returne. *Ezra* also saith the same in the first of *Chronicles*, that *Salmaneser* carryed the ten Tribes to *Hala*, *Habor*, and *Hara*, and to the river *Gozan* to this day: so that you may gather that at that time they were there. So likewise *Josephus in Antiq. Ind. lib.* 11. *c.* 5.

Perhaps some will say, since *Media* and *Persia*, are near to *Babylon*, why did they not return to *Jerusalem* with the two Tribes? I answer, because so few of the two neighbouring Tribes did return from thence

thence to *Jeruſalem* for that they were wel ſeated in *Babylon*; or elſe becauſe they heard the Prophets ſay, that they muſt not look for any redemption but that which was to be at the end of dayes. How then can we thinke that they, who were more remote, and alſo had learnt the ſame things of the Prophets, ſhould leave their place, perhaps to ſuffer new miſeries, and calamities? Beſides, we doe not read that *Cyrus* gave leave to any to return, but only to the two Tribes of *Juda* and *Benjamin*. And alſo it is probable (as ſome Authors affirme) that they could not goe up from thence, becauſe they had continually Wars with the neighbour people.

SECT. 23.

HItherto we have ſhewed that the ten Tribes are in divers places, as in the *Weſt-Indies*, in *Sina*; in the confines of *Tartary*, beyond the river *Sabbathion*, and *Euphrates*, in *Media*, in the Kingdome of the *Habyſſins*; of all which the Prophet *Iſaiah* is to be underſtood, in *Iſa.* 11. 11. *It ſhall come to paſſe in that day, that the Lord ſhall ſet his hand the ſecond time to recover the remnant of his people, which ſhall be left from* Aſſyria, *from* Egypt, *from* Pathros, *from* Ethiopia, *from* Elam, *from* Sinear, *from* Hamath, *and from the Iſlands of the Sea*. From whence you may gather, that it is meant of thoſe places where the ten Tribes dwell. *Syria* and *Ægypt* ſhall be the two places of their generall meeting; as more fully hereafter.

Pathros, is not *Peluſium*, nor *Petra*, but *Parthia*, neare to the Caſpian Sea, where I thinke, with many others, the Sabbaticall river is. Although there is a *Pathros* in *Ægypt*, as the learned *Samuel Bochardus* ſaith in his holy Geography.

Chus, according to common opinion, is *Æthiopia*, as is proved out of *Jer.* 13. 23. and in this place of *Jeremy* are meant the *Iſraelites*, who live in the Country of the *Abyſſins*.

Elam, is a Province in *Perſia*, as it appeares in *Dan.* 8. 2. where are deſert places, in which, perhaps, the remnant of the ten Tribes is.

Shinar, is a Province about *Babylon*, as in *Gen.* 10. 10. where *Babel* is ſaid to be in *Shinar*; and *Dan.* 1. 2. it is ſaid, that *Nebuchadnezzar* carryed the holy Veſſels to the Land of *Shinar*.

Hamath, there are many Hamaths mentioned in the Scripture, many underſtand it of *Antioch*; but becauſe Geographers reckon up 12.

places

places named *Antioch*, therefore we can affirme nothing for certain; but I thinke, that that is meant, which is placed in *Sythia*. The seventy Interpreters by *Hamath*, understand the Sun, from *Hamath* the Sun; and they translate it, From the rising of the Sun; and I thinke it is no ill translation; for hereby all the *Israelites* who are in greater *Asia*, *India*, and *Sina*, may be understood.

The Islands of the Sea; so almost all translate it; but I thinke it is to be rendred The Islands of the West, for (*iam*) in holy Scripture signifies *The West*, as in *Gen.* 28. 14. and in many other places; and upon this account those *Israelites* are implyed, who are Westward from the Holy Land, among whom the *Americans* are.

SECT. 24.

THe Prophet adds in *Isa.* 11. 12. *And he shall set up a signe for the Nations, and he shall assemble the out-casts of* Israel, *and gather together the dispersed of* Judah *from the foure quarters of the earth.* Where he notes two things; 1. That he cals the *Israelites* out-casts, but the *Iewes* scattered; and the reason is, because the ten Tribes are not only farre off from the Holy Land, but also they live in the extremities and ends of Countries; from whence the Prophet cals them *cast-out*. But he doth not say, that the *Israelites* are to be gathered from the foure quarters of the Earth, because they are not so dispersed through the World, as the Tribe of *Iudah* is, which now hath Synagogues, not only in three parts of the World, but also in *America*. The Prophet adds in *ver.* 13, *The envy also of* Ephraim *shall depart, and the adversaries of* Judah *shall be cut off*. For then there shall be no contention between *Iudah*, and the ten Tribes, which are comprehended under the name of *Ephraim*, because their first King *Jeroboam* was of that Tribe. And then, as it is in *Ezek.* 37. 22. *One King shall be King over them all, and they shall be no more two Nations, neither shall they be divided any more into two Kingdoms.* There shall be one King to them both, of the family of *David*. Also the Lord at that redemption will dry up *Nilus*, and *Euphrates*, and will divide it into seven streames (answerable to his drying up the red Sea, when they came out of *Ægypt*) perhaps that the seven Tribes, which are in those parts, may goe over it; as they passe into their Country, as *Isaiah* saith in ch. 27. 12, 13. *And it shall be in that day, and he shall shake off from the bank of the river,* (some understand *Euphrates*) *unto the river of* Egypt (*Nilus*) *and ye, O children of* Israel, *shall be gathered one by one.* Which was never done in the captivity of *Babylon*.

The Prophet *Isaiah* saith in chap. 11. 11. *that he will return them the second time*, &c. Now the redemption from *Babilon*, cannot be called such an one, because all of them were not brought back to their Country. But the redemption shall be universall to all the Tribes, as it was when they went out of *Ægypt*, which redemption shall be like the first in many things, as I shewed in the third part of my *Reconciler*; and so it may be called the second, in reference to that first from *Ægypt*. Whence *Jeremiah* saith, Cha. 23. 7, 8. *That then it shall not be said, He that brought* Israel *out of* Egypt, *but from the North, and from all Countries, whither he had driven them.* That they shall not mention their departure from *Ægypt*, for the cause fore-mentioned.

SECT. 25.

THe same Prophet, *&c. Isa.* 43. 5, 6. saith, *I will bring thy seed from the East, and will gather thee from the West: I will say to the North, Give up; and to the South, Keep not back; bring my Sons from farre, and my Daughters from the ends of the earth.* For *Media*, *Persia*, and *China*, lye on the East; *Tartary* and *Scythia* on the North; the Kingdome of the *Abyssins* on the South; *Europe* on the West, from the Holy Land. But when he saith, *Bring ye my sons from farre*, he understands *America*; so that in those verses he understands all those places, in which the Tribes are detained. Also in Chap. 49. from ver. 7. to the end of the Chapter, he saith, that that returne shall be most happy. And in ch. 56. vers. 8. God saith, *He that gathers the out-casts of Israel.* And the Prophet *Jeremiah*, in ch. 33. ver. 16. *In those dayes shall* Juda *be saved, and* Jerusalem *shall dwell safely.* It is certaine, and *Jerome* assents to all our Authors, that when *Judah* is joyned with *Israel*, by *Israel* the ten Tribes are meant. The same adds in *chap.* 31. *ver.* 15. in the comforting of *Rachel*, who wept for the carrying away her sons, *Joseph*, and *Benjamin*, the first by *Salmaneser* into *Assyria*, the last by *Nebuchadnezzar* into *Babilon*, he saith, in vers. 16. *Refraine thy voyce from weeping, and thine eyes from tears; for thy work shall be rewarded.* And it follows in Chap. 33. ver. 7. *And I will cause the captivity of* Judah, *and the captivity of* Israel *to returne, and I will build them up as at the first.* *Ezekiel* saith the same in Chap. 34. 13. and in Chap. 37. 16. under the figure of two sticks, on which were written the names of *Judah*, and *Ephraim*, by which he proves the gathering together of the twelve Tribes to be subject to

Messiah

Messiah the Son of *David*, in ver. 22. he saith, *And one King shall be King to them all*; according as *Hosea* saith in Chap. 2. So also saith *Amos*, in chap. 9. vers. 14, 15. *And I will bring again the captivity of my people* Israel, *and they shall build the waste Cities, and inhabite them; and they shall plant vine-yards, and drink the wine thereof: they shall make gardens and eate the fruit of them. And they shall be no more pulled up out of their Land, which I have given them, saith the Lord thy God.* So also *Micah.* in chap. 2. 12. *I will surely assemble, O* Jacob, *all of thee, I will gather the remnant of* Israel, *I will also place him as the flock in the sheep-fold.* For that in the captivity of *Babilon* all were not gathered together. The Prophet *Zechariah* in chap. 8. 7. and in chap. 10. 6. and all the rest of the Prophets doe witnesse the same thing.

SECT. 26.

But which way that redemption shall be, no man can tell; but only so farre as we may gather out of the Prophets. That at that time the ten Tribes shall come to *Jerusalem* under the leading of a Prince, whom some Rabbins in the *Talmud*, and in some places of the Chaldy Paraphrase, doe call *Messiah* the Son of *Joseph*; and elsewhere *Messiah* the Son of *Ephraim*; who being slaine in the last War of *Gog* and *Magog*, shall shew himselfe to be *Messiah* the sonne of *David*, who shall be, as *Ezekiel*, and *Hosea* say, *The everlasting Prince of all the twelve Tribes.* Our wise men doe, in many places, especially in the *Babilonian* Talmud, *in tract. Suca. c. 5.* make mention of that *Messiah* the sonne of *Ephraim*; where they say, that he shall dye in the last war of *Gog*, and *Magog*; and they so expound that of *Zach.* 12. 10. *And they shall looke upon me whom they have pierced, and they shall mourne for him, as one mourneth for his only sonne.* They adde also, that the foure Captaines, of whom the same Prophet speakes in chap. 11. are, *Messiah* the son of *David*, *Messiah* the son of *Joseph*, the Prophet *Elias*, and the high Priest; which foure are those dignities, which shall shew their power in that blessed age. Observe, that sometime they call *Messiah* the son of *Ephraim*, sometime of *Joseph*; for he shall come out of the Tribe of *Ephraim*, and shall be Captaine of all the ten Tribes, who gave their name to *Ephraim*, because that their first King *Jeroboam* was of that Tribe. Not without cause doe they call him the son of *Joseph*, for he was the true type of the house of *Israel*, in his impri-

ſorment, and future happineſſe. Adde to this, that he was ſo long hid from his brethren, that they did not know him: as in like manner the ten Tribes are at this day, who are led captive, but hereafter ſhall come to the top of felicity, in the ſame manner as *Joſeph* did. That *Meſſiah* of *Joſeph* ſhall dye in the battel of *Gog*, and *Magog*, and afterward ſhall riſe againe, that he may enjoy the dignity, not of a Kingly Scepter, but the office only of a Vice-roy, as *Joſeph* in *Ægypt*; for that the Empire of the houſe of *Iſrael* fell under the reigne of *Hoſea* the ſon of *Elah*; as the Prophet *Amos* ſaith in chap. 5. 2. Therefore the Kingdome of the ten Tribes ſhall not be reſtored, as *Ezekiel* ſaith in Chap. 37. under the reigne of *Meſſiah* the ſon of *David*, who ſhall be everlaſting; and by the death of *Meſſiah* the ſon of *Joſeph*, the ten Tribes ſhall ſee, that God will not that they ſhould have more Kings then one. As its already ſpoken.

SECT. 27.

THoſe Tribes then ſhall be gathered from all quarters of the earth, into Countries neare to the Holy Land; namely, into *Aſſyria*, and *Ægypt*; and from thence they ſhall goe into their Country; of which *Iſaiah* ſpeakes, in chap. 27. 13. *And it ſhall be in that day, that the great trumpet ſhall be blown, and they who were loſt, ſhall come into the Land of* Aſſyria; *and they who were caſt out, into* Egypt; *and ſhall worſhip the Lord in the holy mount at* Jeruſalem. As if he ſhould ſay, as trumpets ſound, to call any army together: ſo they ſhall come together, who were dead (that is, diſperſed through all *Aſia*) into *Aſſyria*; and the out-caſts (that is, which are in *America*) ſhall come by the *Mediterranean* Sea to *Alexandria* of *Ægypt*; and in the like manner thoſe who are in *Africa*, when *Nilus* ſhall be dried up, and *Euphrates* ſhall be divided; as we have already ſaid. And becauſe the gathering together of the captivity, ſhall begin at thoſe who are in *America*, therefore *Iſaiah* ſaith, *The Iſlands ſhall truſt in me, and the ſhips of* Tarſis (that is of the Ocean) *firſt of all, that they may bring thy ſons from farre, and with them, their ſilver, and gold.* They ſhall then come with ſpeed from thoſe Countries, proſtrating themſelves at the mountaine of the Lord in *Jeruſalem*, as the Prophet *Hoſea* ſaith of that redemption in chap. 11, 11. *They ſhall come as birds out of* Egypt, *and as Doves out of* Aſſyria; ſo ſaith *Iſaiah* in Chap. 60. 8. *Who are thoſe that fly as a cloud, and as Doves to their neſts?* They which come

come first, shall also partake of this joy, to see others to come to them every moment; for which cause the same Prophet saith, *Lift up thine eyes round about, and behold them who gather themselves to thee.* And because the two Countrys of *Assyria* and *Egypt*, shall first of all kindly receive the people of *Israel*, and shall know the truth, first of all imbracing the Religion of the Jewes, sacrificing and praying to God, therefore the prophet *Isaiah* saith, in c. 19. 25. *Blessed be Egypt my people, and Assyria the worke of my hands; but Israel is my inheritance.* For so those words are to be understood.

SECT. 28.

ALL those are the sayings of the holy Prophets, from whence doth appeare the returne of Israel into their Country. It is given to none to know the time thereof, neither is it revealed to *Rabby Simeon ben Johay*, the Author of the Zoar; because that God hath reserved that mystery to himself, as *Moses* saith. *It is hid with me.* And *Isaiah* in ch. 63. 4. *For the day of vengeance is in my heart, and the year in which the redemption shall come.* Which the Rabbins thus interpret, *I have reveiled it to my heart and not to Angells:* and elsewhere, *If any man tell you when Messiah shall come, beleeve him not.* So also the Angel saith to *Daniel* ch. 12. 9. *All things are closed up and sealed to the time of the end.* Therefore all those, who search after that time, as *Rabbi Seadiah, Moses Egyptius, Moses Gerundensis, Selomoh Jarchi; Abraham bar Ribi Hijah, Abraham Zacculo, Mordehai Reato, and Isaac Abarbanel*, have been mistaken; for that they would go beyond humane capacity, and reveale that, which God concealed. And even to *Daniel* himselfe (to whom was made knowne the secret of the change of the four Monarchies) it was so revealed to him, that hee confessed he did not understand it. Our Ancients did point at this from the Letter (m) in *Isa.* 9. 7. where he saith, *Of the increase of his government:* which (m) in the Hebrew, being such an (m) which they write onely in the end of words, and a close letter, yet is put in the middle of the word, against common practise: because that the time of the fifth Monarchy shall be hid, till the time when it shall begin.

SECT. 29.

YEt this I can affirm, that it shall be about the end of this age; and so the Prophet speaks of that age *about the end of dayes:* and that after many labours, and a long captivity. So *Balaam* prophesies, *Numb.*24.17. *I see, but not now; I behold, but not near; a Star shall come out of Jacob.* Isa. 24.22. *They shall be cast into prison, and they shall be visited after many daies.* And Isa. 49.14. *And Sion said, The Lord hath forsaken me, and my Lord hath forgotten me.* Hos. 3.4,5. *The children of Israel shall be many days without a King, and without a Prince: And after that they shall seek the Lord their God, and David their King.* The King and Prophet complains of that delay, in *Psa.*44. *Psa.*69. *Psa.*74. *Psa.*77. *Psal.* 83. And after that in *Psal.*89.50.51. he thus concludes, *Remember, O God, the reproach of thy servants, who suffer so many injuries of so many people: wherewith they have reproached the steps of thy Messiah.* As yet at this day it is said, that ALTHOUGH THE MESSIAH WERE LAME, HE MIGHT HAVE COME BY THIS TIME. Though we cannot exactly shew the time of our redemption, yet we judge it to be near. For,

1 We see many prophesies fulfilled, and others also which are subservient to a preparation for the same redemption; and it appears by this, that during that long and sore captivity, many calamities are fore-told us under the four Monarchies. *David* saith in *Psal.* 120. 7. *Lord when I speake of peace, they speake of war.* And elsewhere, *We are slaine all the day for thy name, and are accounted for sheep which are slain.* In Isa.53.7. *He shall be led as a sheep to the slaughter, and as a lamb before his shearers: he shall be dumb, and shall not open his mouth.* O how have we seen these things in the banishments of *England*, *France* and *Spaine*! and how have they proved those crimes, which most false men have said that ours did commit! Behold they have slaine them, not for wickednesses, which they did not commit, but for their riches which they had. O how have we seen all those things done by divine providence, for that those misfortunes for the most part happened on the ninth day of the month *Ab*, an ominous, and unhappy day, on which the first, and second Temple were burnt, and the spies wept without a cause.

SECT.

SECT. 30.

WHat shall we say of that horrible monster, the Spanish Inquisition, what cruelty hath not daily been used against a company of miserable ones, innocents, old men, and children, of every sex and age, who were slaine, because they could not divine who was their secret accuser? But let us see, why in al those places (in which that Spanish tyrannicall Empire rules,) they were slain, who would observe the law of *Moses*; and by how many, and how great miracles hath that law been confirmed? and what unrighteousnesse is there in it? We daily see examples of constancy in ours, worthy of all praise, who for the sanctifying of Gods name, have been burnt alive. Truly many who are still living, can witnesse all those things. In the year 1603. At *Lisbone, Diogo d' Assumean*, a Monk of 24. years, was burnt alive, who defended himselfe in the Inquisition against some, who would have reduced him to Christianity, who was born a Christian, and made a Jew; which all wonder at; the Inquisitors being grieved that they had published the reasons which he had alledged, would have recalled their sentence; but it was then too late; for it was divulged through the world, which I my selfe have by me. Also the Lord *Lope de Venay Alacron* deserves the praise of Martyrdome, who being born of a noble, and eminent Family, and very learned in the Hebrew, and Latine tongues, did imbrace our Religion; neither thought it sufficient to be such himselfe, but discovered himselfe to many others; thereupon in *Ann.* 1644 in the twentieth of this age, he being imprisoned at *Valladolid*, though he lived in the darke, yet he discovered light to many; neither could the great number of Doctors, nor the greater affliction of his parents, move him from his enterprise, either by tears or by promises. He circumcised himself in prison (O strange act, and worthy of all praise!) and named himselfe *beleeving Judas*; and at last, as a second *Isaac*, offered himselfe to the flames, contemning life, goods, and honours, that hee might obtain immortall life, and good things that cannot perish; in the 25th. year of his age. Now though those were not of the family of Israel, yet they obtained an immortall glory, which is better then this life.

Also we have many examples of our own, which did equalize them, of which that is one, which is done in our time, and is worthy to be remembred; *Isaac Castrensis Tartas.* (whom I knew, and spoke with.)

with) a learned young man, and verſed in the Greek and Latine; he being but newly come to *Fernambuc*, was taken by the *Portugeſe*, and carryed to *Lisbone*, and burnt alive; he was a young man of 24. years old; ſcoming riches, and honours, which were offered to him, if he would turne Chriſtian. They who ſay he was a traytor, do lye egregiouſly; for he did defend that place where he was Governour, moſt valiantly; as ours do deport themſelves in thoſe fortified places which are committed to their charge. The ſame Martyrdom was undergone at *Lima*, by *Eli Nazarenus*, in *Ann.* 1639. *Janu.* 23. who after he had lived 14 whole years in priſon, all which time hee eat no fleſh, leſt he ſhould defile his mouth; he called himſelfe by that name, after he had circumciſed himſelfe. Such a Martyr alſo, this year, was *Thomas Terbinon* in the City of *Mexico*.

SECT. 31.

IF the Lord fulfilled his word in calamities, he will fulfill it alſo in felicities. Therefore *Rabbi Aquibah* laughed, when hee ſaw a Fox run out of the Temple being deſtroyed, though his companions wept; he ſaying, Now is fulfilled that prophecy of *Jeremiah*, *Lament.* 5. 18. *And the foxes ſhall run therein*; and he added, and thoſe bleſſings alſo ſhall follow, which the Lord hath promiſed. We ſee all the curſes of God come to paſſe, which are mentioned in *Leviticus* and *Deuteronomy*; as well as thoſe, which concerne our being ſcattered to the ends of the earth (which is *Portugall*) and thoſe concerning the calamities of the Inquiſition; and thoſe of our baniſhments, as I have opened in my booke, *De termino vitæ*; from whence it appears, that all the happy propheſies ſhall be fulfilled. And as we have periſhed, ſo alſo ſhall *Bozra* (that is, *Rome*) periſh. See *Iſa.* 34. 6.

SECT. 32.

SEcondly; The argument which we bring from our Conſtancy under ſo many evills, cannot be eluded, that therefore God doth reſerve us for better things. *Moſes* in *Levit.* 26. 44. ſaith, *Though they be in the land of their enemies, yet I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to breake my covenant with them, for I am the Lord their God.* And truly theſe things are now fulfilled, for that in this captivity, and among the many reproaches which we Jewes ſuffer, yet many of ours are ho-

honourably entertained by Princes, with a ſingular affection. So D. *Iſhac Abarbanel*, who comes of *Davids* line, is Counſellor to the King of *Spaine*, and *Portugall*. By this alſo he hath got a great name, for that he compoſed the differences, which aroſe beene the King of *Portugall*, and the Republique of *Venice*. And from that Family of *Abarbanel* (which I note by the by) I doe proceed my Children, by my wives ſide. And in the houſe of his ſonne, *D. Samuel Abarbanel*, and of his wife *Benuenida*, the Lady *Leonora de Toledo*, was brought up at *Naples*, who is the Daughter of *D. Peter de Toledo*, the Vice-roy of *Naples*; who afterwards was married to the moſt eminent Duke *Coſmus de Medicis*, and having obtained the Dukedome of *Toſcani*, ſhe honoured *Benuenida* with as much honour, as if ſhe were her mother.

That peace, which the *Venetians* made with the Emperour *Sultan Selim*, 75. yeares agone, was made, and ratified by a certaine Jew *Don Selomo Rophe*, who was ſent Ambaſſadour to *Venice*, and received with great pomp, by the *Venetians*. At *Conſtantinople* D. *Ben Jaeſe*, *Anaucas*, and *Sonſinos* are of great authority with the *Turk*. In *Ægypt* the *Jewes* were alwayes *Saraph baxas*, and alſo at this day is *D. Abraham Alholn*. Who knowes not that *D. Joſephus Naſſi*, otherwiſe called *Joannes Micheſius*, about the 66. yeare of the former age, was Duke of *Naccia*, Lord of *Milum*, and of the ſeven Iſlands, of whom ſee *Fanian. Strada* in *Hiſtor. Belgic. part.* 1. *lib.* 5. He was raiſed to theſe honours by *Sultan Selim*. As alſo by *Sultan Amurat*, *Jacob Aben Jaes*, otherwiſe called *Alvoro Mendez*, was made Governour of *Tyberias*; witneſſe *Boterus* in *Relation. part.* 3. *lib.* 2. in *Barbary*, the Lords *Rutes* were always Governours of *Sekes*, *Phes*, and *Taradanta*. In *Ann.* 1609. *D. Samuel Palaxe* was ſent Ambaſſadour to the States, by *Mulai Zidan* the King of *Maracco*. But he dyed at the *Haghe* in *Anno.* 1616. And the moſt eminent Prince *Maurice*, and the Nobles, were at his Funerall. In *Perſia* who knowes not of what account they are? There, thirty years ſince, *Elhazar* was ſecond to the King, and as it were Governour. Now *David Jan* ſucceeds him, to whom others alſo being joyned, they live in the Court. And that muſt not be forgot, that when the moſt eminent Duke of *Holſtien* ſent *Otto Burchmannus* Ambaſſadour to *Perſia*, in *Ann.* 1635. he deſired commendatory letters from our *Jewes* at *Hamburgh*, to them, who (as we have already told you) doe live there in the Court, that they would

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make way there, for him that was a ſtranger: that he might diſpatch his affaires. Which was alſo performed. By which means ours, who are in *Perſia*, diſmiſſed *Burchmannus*, with rich gifts, and with Letters to the moſt eminent Duke of *Holſtein*, which the twelve Chuzæ, or Princes, had ſubſigned. A copy of which Letters the moſt excellent *D. Benjamin Muſſapha*, one familiar with the Prince helped me to. Alſo *Claudius Duretus en ſon threſor des langues, fol.* 302. ſaith, that there are almoſt an infinite number of *Jewes* in *Aſia*, eſpecially in *India*, and that King *Cochini* is their great favourer. Yea *Linſchotes* ſaith (where he treats of *Cochini*) that they have Synagogues there, and that ſome of them are of the Kings Counſell. At *Prague*, *Mordocheas Maiſel* had Armes given him by the Emperour *Matthias*, who alſo knighted him. Which honour *Iacob Bathſebah* alſo had, under the Reigne of *Ferdinand*; and many other Families are graced with other honours. And in this very captivity (who could thinke it) they are ſo wealthy, that (Gods providence favouring them) they may challenge to themſelves a place among the moſt Noble.

SECT. 33.

WHo can enumerate the number of ours, who are renowned by fame, and learning? The learned *R. Moſes bar Maimon* was Phiſician to *Saladin* the King of *Ægypt*. *Moſes Amon* to the Emperour *Sultan Bajaſeth*. *Elias Montalto* to the moſt eminent Queen of France, *Loyſia de Medicis*; and was alſo her Counſellor. *At* Padua *Elias Cretenſis* read Philoſophy; and *R. Abraham de Balmas*, the Hebrew Grammer. And how much honour had *Elias Grammaticus* at *Rome*? And almoſt all the Princes of *Italy* honoured him with all kinde of honour, *Abraham Kolorni*; as appeares by a Letter writ to him by *Thomas Garzoni nella ſua piazza univerſale del mundo*. *Picus Mirandula* (who uſeth to ſay, *That he had but ſmall underſtanding, who only looked after his owne things, and not after other mens*) and others, had Hebrew teachers. *David de Pomis* dedicated his Book to Pope *Sextus* the fifth, who lovingly, and courteouſly received both the Author, and work. So at this day we ſee many deſirous to learne the Hebrew tongue of our men. Hence may be ſeene that God hath not left us; for if one perſecute us, another receives us civilly, and courteouſly; and if this Prince treats us ill, another treats us well; if one baniſheth us out of his coun-

try,

try, another invites us by a thousand priviledges; as divers Princes of *Italy* have done, the most eminent King of *Denmarke*, and the mighty Duke of *Savoy* in *Nissa*. *And doe we not see, that these Republiques doe flourish, and much increase in Trade, which admit the Israelites?*

SECT, 34.

MOses saith in his last song, that God would revenge the bloud of his people who are scattered. And *Iremiah* saith, in chap. 2. 3. *Israel is the Lords holy thing, the first fruits of his increase; all who devoure him shall be found guilty; evill shall come upon them, saith the Lord.* And that the Histories of divers times, even from *Nebuchadnezzar* to these very times, doe testifie. Have not the Monarchies of great Princes been destroyed? Consider with me the miserable ends of *Antiochus*, of *Pompey*, of *Sisibuthus*, of *Philip* the King of *France*, of *Alonsus* the sonne of *Iohn* the second. And we may remember, how King *Sebastian* with his fourth Generation, and with all his Nobles, was slaine in a battell of *Africa*, in that same place, in which he had caused the *Iews* to be banished. *Ferdinand*, and *Isabel* were the great Persecutors of our Nation, but how did both he, and she dye? as for him his Son-in-law, and his owne Subjects did persecute him; and his only sonne dyed (leaving no issue) on his Wedding-day, being seventeen yeares old. His daughter being Heire of the Kingdome, and of her Fathers hatred, would not marry to *Emanuel* King of *Portugal*, unlesse he would compell us to be banished, and change our Religion. But she dyed in Child-birth of her Sonne *Saragoci*, and also her Son, before he was halfe a yeare old; and the succession was devolved upon the Kingdome of *Spaine*. It is not long since, that the *Spaniards* exercised upon us at *Mantua*, what ever cruelties they could invent; what shall we say of that at *Madrid* in the yeare 1632. was done by the Inquisition, the King, and Princes of the Kingdome concurring; but in the very same month dyed the Infant *Charles*, and their Kingdome declined. What wonder is it if God hath chastised divers Kingdomes by sundry wayes: but of this I treat farther in my History of the *Iewes*. Let us conclude therefore, that that good, which God hath promised, will shortly come, since we see that we have suffered those evils, which he hath threatned us with, by the Prophets.

SECT. 35.

3ly, THe ſhortneſſe of time (when we beleeve our redemption ſhall appeare) is confirmed by this, that the Lord hath promiſed that he will gather the two Tribes, *Iudah*, and *Benjamin*, out of the foure quarters of the World, calling them *Nephuſſim*. From whence you may gather, that for the fulfilling of that, they muſt be ſcattered through all the corners of the World; as *Daniel* ſaith, *Dan.* 12. 7. *And when the ſcattering of the holy people ſhall have an end, all thoſe things ſhall be fulfilled.* And this appeares now to be done, when as our Synagogues are found in *America*.

SECT. 36.

4ly, TO theſe, let us adde that, which the ſame Prophet ſpeakes, in ch. 12. ver. 4. *That knowledge ſhall be encreaſed*; for then the prophecies ſhall better be underſtood, the meaning of which we can ſcarce attaine to, till they be fulfilled. So after the *Otteman* race began to flouriſh, we underſtood the propheſie of the two leggs of the Image of *Nebuchadnezzar*, which is to be overthrowne by the fifth Monarchy, which ſhall be in the World. So *Jeremiah* after he had handled in Chap. 30. the redemption of *Iſrael*, and *Judah*, and of the war of *Gog*, and *Magog* (of which *Daniel* alſo ſpeakes in ch. 12.) when he treats of the Scepter of the Meſſiah the ſon of *David*, of the ruine of the Nations, of the reſtoration of *Judah*, of holy *Jeruſalem*, and of the third Temple, he adds in ver. 24. *The fierce anger of the Lord ſhall not returne, till he hath executed it, and till he hath performed the intents of his heart; in the latter dayes ye ſhall underſtand it.* From whence followes what we have ſaid, that the time of redemption is at hand. And becauſe *Jeremiah* in that Chapter makes an abridgement of all things that ſhall be, therefore it is ſaid in ver. 2. *Write thee all the words which I have ſpoken to thee in a book.* By this meane making the Propheſie clearer, by relating in a cleare ſtyle, whatever the Prophets had fore-told; imitating *Moſes*, the laſt words of whoſe ſong are, *Sing, O ye Nations, with his people*, in *Deut.* 32. 43. Alſo the laſt words which he ſpake, after that he had bleſſed the Tribes, are theſe, *Happy art thou, O Iſrael: who is like to thee, O people? ſaved by the Lord, who is the ſheild of thy help, and the ſword of thy excellency*; *and*

thine

thine enemies shall be found lyars to thee, and thou shalt tread upon their high places, in *Deut.* 33. 29. From whence it appeares, that God will revenge the bloud of *Israel*, which had been shed. *Joel* confirmes the same in ch. 3. 19. *Ægypt shall be a desolation, and* Edom *shall be a filthy desert, for the violence, and injury offered to the* Jewes, *and because they have shed innocent bloud in their Land.* And as they shall be punished by the just judgement of God, who wish us evill: so also God will give blessings upon them who favour us. And those are the trees of the field which then shall rejoyce. So God saith to *Abraham*, in *Gen.* 12. 3. *I will bless them who bless thee, and curse them that curse thee.*

SECT. 37.

THese are the things which I could gather concerning this matter, which hath not been heretofore handled; from whence these consequences may be deduced.

1. That the *West-Indies*, were anciently inhabited by a part of the ten Tribes, which passed thither out of *Tartary*, by the Streight of *Anian*.

2. That the Tribes are not in any one place, but in many; because the Prophets have fore-told their returne shall be into their Country, out of divers places; *Isaiah* especially saith it shall be out of eight.

3. That they did not returne to the second Temple.

4. That at this day they keep the *Jewish* Religion.

5. That the prophecies concerning their returne to their Country, are of necessity to be fulfilled.

6 That from all coasts of the World they shall meet in those two places, *sc. Assyria*, and *Ægypt*; God preparing an ease, pleasant way, and abounding with all things, as *Isaiah* saith, ch. 49. and from thence they shall flie to *Jerusalem*, as birds to their nests.

7 That their Kingdome shall be no more divided; but the twelve Tribes shall be joyned together under one Prince, that is under *Messiah* the Son of *David*; and that they shall never be driven out of their Land.

SECT. 38.

I Returne to the relation of our *Montezinus*, which I prefer before the opinions of all others, as most true For that *Peru* should be derived from the name *Ophir*, as *Gulielmus Postellus*, *Goropius in Ortelius*,

lius, Bozius de signis Eccles. lib. 2. c. 3. Marinus in arca Noah, P. Sa. in 3. Reg. Pomarius in his Lexicon and Possevinus lib. 2. Biblith. c. 8. do think, cannot be proved; as P. neda hath wel observed, in Job, c. 28. p. 500. for we have said out of Garcilasso de la Vega, that that name was unknown to them of Peru. Ophir then is East-India, if we beleeve Josephus, lib. 8. Ant. quit. Judaic. c. 6. & Acosta in lib. 1. Histor. Ind. from whence Solomon fetched gold, and precious stones. But what Gomara in part 1. hist. Ind. fol. 120. and Zarate in proem. hist. Peru, would have, that ours did passe over that famous, and much praised Island (by Plato in Critia, and Timæus) of Atlantis, and so went into the neighbour Islands of Barlovent, and from thence to the firm land, and at last to the Kingdom of Peru, and New-Spain; it is deservedly exploded as fabulous; and Acosta laughs at it, in lib. 1. hist. Ind. c. 22. But Marcilius Ficinus in comment. in Timeum, c. 4. & Critia, that he might defend Plato, thinkes (and his Disciples, Porphiry, Origen, and Proclus doe follow him) that all that which is in Critia, and in Timæus, is to be understood allegorically. And who will beleeve Lescarbotus, who saith that they are the Canaanites, who fled thither for feare of Joshua? For I cannot be perswaded that they sought out Countries so far remote. They who will have them of Peru to have come out of Norwey, or Spain, may be confuted by their very form, manners and the unlikenesse of their Languages. But that is more false, that they are Israelites, who have forgot circumcision, and their rites. For they are of a comly body, and of a good wit, as saith Doct. Johannes Huarte, in his book which is called, Examen ingenior. c. 14. But contrarily all men know that the Indians are deformed, dul, and altogether rude. And we have abundantly shown, with how great study, and zeal, the Israelites have kept their Language, and Religion, out of their Country.

SECT. 39.

MOntezinus then speaks most likely; that as other people forced the Israelites to betake them to the mountains: so America being first of all inhabited by the persecuting Tartars, they were driven to the mountains of Cordillere, where at last they were hid, as God would have it. Truly, comparing the Israelites themselves, or their Laws, with other people, I see not any thing that comes nearer truth. Perhaps also America was not of old contiguous to Asia on the North side. It doth not seeme to me such an absurdity, to say, that the

Israelties

Israelites went out of *Tartary* into *America* by land; and afterward, that God, to preserve his, among other miracles, also wrought this, to make that a Sea, where now is the streight of *Anian*. Yea that might be don without a miracle, by accident, as we know that more than once, the Sea by a violent storm hath carryed away the Land, and made Islands. *Xenophon in suis æquivoc.* mentions the inundations of *Ægypt*, which happened in the days of *Prometheus*, and *Hercules*. Also *Berosus in lib.* 5. and *Diodorus li.* 6. mentions the inundation of *Attica*, in which *Athens* stands. *Pliny in lib.* 2. *c.* 85. *& lib.* 13. *c.* 11. *Strabo in l.* 1. *& l.* 12. and *Plutarch* in *Alexandr.* relate the drowning of the Isle *Pharaonica*; of which *Luther* speaks so elegantly in *lib. ultimo*. Besides who knows not how many, and how great Cities have at divers times been almost wholly ruined by several earthquakes? *Sueton, in Tiberio, c.* 48 writes, that under *Tiberius*, twelve Cities in *Asia* have been by this means ruined *Orosius lib.* 7. *c.* 4. and *Dion Cassius lib.* 57. do affirm the same, though they differ about the time. *Tacitus in lib.* 14. and *Eusebius in Chron.* relate the destruction of that famous and rich City of *Laodicea*. *Origen tom.* 28. *in Joan* and *Baronius tom.* 2. *Annal. Eccles. ast, Ann.* 340: do speak of other earthquakes, which have destroyed divers, and very many men, and Cities. And *P. Alonsus in suo manual. tempor.* relates, that the same hath happened in our dayes; saith he, In the year 1638. *A great Earthquake happened in the Islands of the Tercera, but especially in St. Michael, where the Governour dwells; for that unheard of shaking of the earth, and houses, struck so great terror into the Inhabitants, that all fled out of their houses, & lived in the fields, a little after, two miles from thence, they saw the Sea vomit up abundance of fiery matter, which made a very thicke smoake, which covered the very clouds; and it cast up many great stones which seemed like rocks; part whereof falling downe againe, made an Island in the Sea which was halfe a mile over, and sixty fathom high & an hundred & fifty fathom deep. That hot exhalation which that fiery mountain sent forth, pierced the very waters, and stifled so many fishes, that two Indian ships could not carry them.* The same Island two years after, was swallowed up again of the Sea.

SECT. 40.

HEE that doth seriously weigh those things, may (I think) well gather, that the Sea of the Streight of *Anian* was an inundation. By affirming which, this doubt may be answered, *sc* That after-

ter the universall Flood, man-kinde encreased againe, and all beasts, which had been preserved in the Arke. But how could so many kinds of beasts, (which come by propagation, and are not bred out of the earth) be found in those Countries? Some did swim thither, some were brought thither by some huntsmen, some were bred out of the earth, as *Austin* thinks it happened in the first Creation. But what Land-beast can swim over so great a Sea? And would Huntsmen carry Lyons thither, and other such kind of beasts, oftentimes to the great hazzard of their lives? And if God would have created those beasts out of the earth, he would not have commanded *Noah* to have kept them in the Ark. I am fully perswaded, that the beasts which are found there, passed that way into *America*; unlesse any thinks that this new world is joyned to the old, on some other side, as *Herrera* beleeves *Dec.*3. *lib.*11. *c.*10.

SECT. 41.

AS for the other things in the relation of our *Montezinus*, they say nothing which savours of falshood. For their saying that the *Semah*, truly it is the custom of our people, in what part soever of the world they live; and it is the abridgement of the confession and religion of the Jewes. That revelation of the Magicians, whom they call *Mohanes*, it agrees with those things which in 2 *Esdras* you may see, concerning the Miracles which God wrought for the Israelites, as they passed over *Euphrates*, concerning those conditions of not revealing secrets to any, but such an one who hath seen three hundred Moons, (which make twenty five years) it appeares to be true, by what the famous *De Laet* tells in many parts of *America*, that the *Indians* do compute their years by Moones. That a secret must be told in the Field, doth not that argue a *Jewish* custome, which the ancients have observed in *Jacob*? who being about to depart from *Laban*, he called his Wives into the field.

I now conclude this discourse, in which this only was in my intention, that I might briefly, and compendiously declare mine, and the Rabbies opinion, concerning those things which I have handled. I hope that this my indeavor will not be unacceptable, being desired by many men famous both for Birth, and for Learning: not unprofitable, having therein explained the relation of *Montezinus*, with what brevity I could. The Name of God be blessed for ever. *Amen.*

CONSI-

CONSIDERATIONS
Upon the Point of the
CONVERSION
OF THE
JEWES.

GOD hath promiſed to doe great things in theſe laſt days, as namely, to ſubdue all his Enemies, to releive his people, to deſtroy all Tyranny and Oppreſſion both civil and eccleſiaſticall, and to ampliate the Bounds of Chriſts Kingdom, by a plentifull pouring forth of his ſpirit, and by converting the multitudes both of Jews and Gentiles. Herein he doth what the Ruler of the Feaſt ſaid to the Bridegroome in *John* 2. 10. *he keepes the beſt wine till the laſt*; he makes the laſt Act, the beſt part of the Comedy. Whereas the method of the Devill, and the World, is contrary; repreſented by *Nebuchadnezzars image*, whoſe head, or beginning, was of gold; but the feet, or ending, was of iron, and clay. And of theſe great good things (we being now upon the borders of the long-looked-for-*Canaan*) God hath given us ſome earneſt (which is a ſmall proportion, with the whole for kind) a bunch of grapes; *Og*, and the *Amorites* ſubdued. For he hath in our days arreſted the *Turks* greatneſſe; abated the formidableneſſe of the *German-Auſtrian Beaſt*; revealed in good meaſure the hypocriſie and lies of the falſe Prophet, who hath his ſeat at *Rome*; and hath brought to light the ſubtilties of Satan, who had ſhifted himſelfe into ſeverall dreſſes of pretended Reformation. Hee is riſen up like a mighty Gyant, againſt his enemies a-

mong us, and elſewhere, and hath pleaded his peoples cauſe ſo ſignally, that all but thoſe whoſe judgement it is to be wilfully blind, will ſay, *The Lord is on our ſide.* He hath alſo ſcattered *Light*, and *Truth* in an unwonted meaſure, among all ſorts of people; he hath given forth his owne good Spirit more plentifully than formerly (except in thoſe extraordinary primitive times of Chriſtianiſm;) and hath inſtated us into liberty for our ſpirits; which though too many abuſe, and turne into licentiouſneſſe, or a liberty to ſinne, yet that is no diſpraiſe, but a commendation to the thing; for it is a ſigne that liberty is exceeding good in it ſelfe, ſeeing the corruption or abuſe of it, is a thing ſo bad, but ſo hedged in by ſeverall Fences, as it hath pleaſed God in much mercy to direct the wiſdome of our State to, it is a choyſe mercy, and ſuch as is ſuitable to our Principles both Humane, and Chriſtian; Thus we have a Day-ſtar to tell us that day is at hand; ſomething prodromous concerning almoſt all the great things promiſed, and looked for, as might be more largely ſhowne, if that were my proper work. But yet nothing concerning *the returning of the Shulamite*, in *Cant. 6. ult.* which Mr. *Brightman* interprets to be the *Jewes* turning Chriſtian, the clock of their converſion hath not yet given warning; it is as midnight with them ſtill, as it was a thouſand yeares agone. Upon which, ſome ground the hopeleſneſſe of their repentance, but I dare not owne that Logick, but rather conclude thus; That therefore their Converſion ſhall be the work of God (of which more anon) with whom all difficulties are no hinderance; and though *Iſrael* be bond-men in *Ægypt*, and ſealed up to it by the darkneſſe of a midnight, yet let but God ſpeake, and they are immediately at liberty, and ſent away without waiting for the comming of the day.

Now we ought much to minde their Converſion, exerciſing thereupon our faith, our prayers, and alſo our enquiries, and that for theſe following reaſons:

Firſt, becauſe they have the ſame Humane nature with us; from this ground we ſhould wiſh well to all men, whether *Jew*, or *Gentile*; which is the precept of the Apoſtle, in *2. Pet. 1. 7. To adde love to brotherly kindneſſe*; that is, not only to love Saints, but to love Men (though the Saints with a choyſe, and peculiar love.) Yea it is Gods owne practiſe, in *Mat. 5. 45.* There is a [illegible] in God (as *Paul* ſaith to *Titus*) a love to Man-kinde. *Plutarch* could obſerve that God is not called [illegible] he beares another man-

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ner of love to men, than to horses; so ought we to doe, and even upon this generall account, to love the *Jewish* Nation.

Secondly, because of their extraction; Their root is holy, though now the Branches be degenerate and wilde; so in *Rom.* 11. vers. 16, 17. Some good turnes are due to the bad children of good Parents for the Parents sake; and this *Paul* expressly urgeth, in *Rom.* 11. 28. *that they are beloved for the Fathers sake*; yea the chief root, or head of their Nation, *Abraham* is mystically our substituted Father, as in *Gal.* 4. last; *If ye be Christs, then are ye* Abrahams *seed, and heires according to the promise.* The *Jewes* are children, and heires of the flesh of *Abraham*, but we of his faith; they by the Bond-woman, but we by the Free; but notwithstanding, *Abraham* is our common Father, and therefore we should love as brethren.

Thirdly, because Gods covenant with the *Jewes* is not nulled, or broken, but only suspended. It is with them as it was with *Nebuchadnezzars* tree, the leaves, fruit, and boughes were all scattered and broken, yet there was a chaine of brasse upon the root, to reserve that for future hopes; so though all true fruitfulnesse, beauty, and symptoms of life are long since gone, yet there is a root, a seed, which shall bring forth in Gods time; and this seemes a maine scope of *Paul* in *Rom.* 11. To this purpose may that be alledged of *Mat.* 24. 22. *Except those dayes should be shortned, no flesh should be saved, but for the Elects sake those dayes shall be shortned*; that is, so great shall the slaughter of the *Jewes* be, at the destruction of *Jerusalem*, that if those destroying dayes should last a little longer, their whole Nation would faile, and be cut off; which shall not be, because God hath elect ones to be borne of that People in future times. Hence you see, that in their lowest ebbe, that is, in the midst of their greatest guilt, and sorest punishments, God hath still an eye upon a number of elect ones of that Nation; and Gods Covenant was never so with them, or with any People, as to take the whole of them for his inheritance. In *Jer.* 31. 36, 37. Gods Covenant with *Israel* is surer than the Lawes of Nature (which we know, remaine unviolable to the Worlds end) and he saith, that must come to passe, before he will cast off the Seed of *Israel*, for all that they have done; yea in *Isa.* 54. 9, 10. God confirmes it to *Israel*, not only by the firmenesse of the Lawes of Nature, but also by an Oath; now what God ratifies with an Oath, is his absolute and positive Wil, that which makes the conclusion immutable; as in *Heb.* 6. 18. And in this case God is ever

too ſtrong for all hardneſſe of heart, diſobedience, unbeleefe, and all impediments that can be. See alſo that full place of *Levit.* 26. 42. 44. and *ver.* 45. for I beleeve that place Propheticall, of times, and things not yet fulfilled.

Fourthly, We *Gentiles* were gainers by their caſting away, the whirlwind of Gods wrath that threw them downe, brought us much profit, even ſalvation it ſelfe, *Rom.* 11. 12. *The fall of them becomes the riches of the World*, ver. 15. *The caſting away of them is the reconciling of the World*; implying, that we *Gentiles* were poore, and miſerable, till made rich, and happy by the *Jewes* ſpoyles, who by this meanes are as wretched as we formerly had been. Which conſideration muſt needs move an ingenuous ſpirit, to pitty thoſe ſo undone. Our Lord ſaith to a *Gentile*, in *Mark*, 7. 27. *Let the Children firſt be filled, for it is not meet to take the Childrens bread and to caſt it to the Doggs*: They were Children, and we were Doggs, and we Doggs have got the Childrens meat before their bellies were full; which, as it ſhould make us not to be high-minded; ſo alſo to pitty them, whoſe bread being taken away, and given to us, are brought to a ſtarving condition.

Fifthly, We ſhall be gainers by their receiving againe; it ſhould be motive ſufficient to us, that God ſhall be gainer by it, and that not only by the acceſſion of a whole Nation to him, and alſo of that Nation, which is as the loſt Sheep, the finding of which is a matter of great joy, *Luke* 15. But alſo becauſe as it is ſaid in *Pſal.* 102. 16. *When the Lord ſhall build up* Zion, *he ſhall appeare in his glory*. Now glory is a manifeſtation of excellency, and at that time Gods excellency ſhall ſhine forth, which is now much hid, and vailed; the excellency of his mercy, of his truth and faithfulneſſe, to remember an ancient Covenant made about foure thouſand yeares ſince, and his old friend *Abraham*, and the Patriarks; all which have ſeemed to be aſleep for many Generations together. So alſo in *Iſa.* chap. 12. compared with chap. 11. But not only God (which might have been a diſtinct reaſon) but we alſo ſhall receive great advantages thereby; for then there ſhall be not only an enlargement of good to us *Gentiles*, as a concomitant and ſynchroniſm with the *Jewes* converſion (the miſtake about which, hath, and doth cauſe black thoughts in ſome) as in *Apoc.* 7. 9. after the ſealing of the hundred, and forty, and foure thouſand (which relates to the time of the forty two moneths) a great multitude, and innumerable, of all Nations, Kindred,

Kindred, Tongues, and people ſtood before the Lambe, and were cloathed with white Robes; now theſe numbers of all Gentile-Nations are to be converted at that time when the *Jewes* are to be brought home; for it is to be at the ſounding of the ſeventh Trumpet. But beſide, the *Jewes* converſion ſhall in ſome ſort be the cauſe of it, elſe what meanes the Apoſtle in *Rom.* 11. 12. *How much more ſhall their fulneſſe be the riches of the Gentiles?* and in verſ. 15. *What ſhall the receiving of the* Jewes *be* (to the *Gentiles*) *but life from the dead?* The Apoſtle heightens the expreſſion of the benefit by their receiving, to an higher degree than what we got by their fall. It is obſervable, that the Goſpel did in ſome ſenſe, firſt goe out of *Sion*, for the Spirit who enabled the Diſciples to preach and propagate it was there given; and *Micah* ſpeaking of the times yet looked for, ſaith in *Mic.* 4. 2. *The Law ſhall goe forth out of* Sion, *and the Word of the Lord out of Jeruſalem*; that is, the fulneſſe of the Spirit, and knowledge of Chriſt ſhall ſtreame through the *Jewes* to the *Gentiles*. So that as it was in the firſt giving of the holy Spirit, he was firſt given to the *Jewes*, then to the *Gentiles*; yea by the *Jewes* to the *Gentiles*; ſo ſhall it be in the laſt dayes, fulfilling what *Paul* ſaith in *Rom.* 2. to the *Jew* firſt, and alſo to the *Gentile*. When God ſhall be reconciled to *Iſrael*, their condition wil be greatly changed; for they who are now actually the moſt accurſed people, then as in *Mic.* 5. 7. *The remnant of* Jacob *ſhall be in the midſt of many people as dew from the Lord; as the ſhowres upon the graſſe, that tarry not for man, nor waite for the ſons of men.* Dew, and Showers in thoſe hot Countries are Heavens bounty, a *cornucopia* of all good things; ſuch ſhall the *Jewes* be to the places where they ſhall be, when they ſhall owne the Lord Jeſus.

Sixthly, They were Gods firſt Wife (as I may ſay) for a conſiderable time they were a faithfull people; and many of them have been Martyrs for God. And theſe things God will thinke on, though we may ſleight them.

They were Gods firſt Wife. Did God ever aſſay to take any Nation before them, to be his owne people? Yea, did he take any beſide them for two thouſand yeares together? In *Iſa.* 54. 6. *I have called thee as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith the Lord*; and what follows, verſ. 7. *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.* And in verſe 8. *With everlaſting kind-*

neſſe will I have mercy upon thee. We ſee God forgets not, though men may, and doe.

They were a faithfull people. As great was their unfaithfulneſſe; ſo there were times when great was their faithfulneſſe. In *Jer.* 2. 2. *I remember thee, the kindneſſe of thy youth, the love of thy eſpouſals, when thou wenteſt after me in the Wildernesſe, in a Land that was not ſowne.* It was ſomething to follow God in ſuch a Country forty years; and for ſo long a time to expoſe themſelves, wives, and children daily to almoſt al ſorts of deaths: and you ſee, God remembers it in after times; and if he did in *Jeremiahs* time, when thoſe who in perſon had been ſo faithfull, had been long dead; and that race of the *Jewes* then were very provoking, and corrupt; why not alſo now, in this preſent ſucceeding generation of them?

They were Martyrs for God. To prove this, read the Hiſtory of the *Maccabees*, and if we like not ſo farre to owne what is Apocryphall, turne to *Heb.* 11. which is a booke of the *Jewiſh* Martyrs, a Catalogue of them that ſuffered under *Antiochus*, and thoſe *Syrian* Tyrants. And they were not few that ſuffered, but many; nor light puniſhments, but unſpeakeable torments. Now God takes it ſo kindly that we give up our lives to torments, and to death for his Name, that commonly he owes that perſon a good turne in his poſterity. And if upon theſe accounts God hath an eye upon them, we alſo ſhould be like minded, and love them too.

Seventhly, It is a duty which we owe to Gods expreſſe command, for ſo I take that in the literall ſence, in *Iſa.* 62. 6, 7. *Ye that make mention of the Lord, keep not ſilence, and give him no reſt, till he eſtabliſh, and till he make* Jeruſalem *a praiſe in the earth.* This duty the Prophet himſelfe performed in verſ. 1. *For* Sions *ſake I will not hold my peace, and for* Jeruſalems *ſake I will not reſt, till the righteouſneſſe thereof goe forth as brightneſſe, &c.* And alſo the Church in her affliction, *Pſal.* 137. 5, 6. And now that *Sion* is in the duſt, if we that beleeve among the *Gentiles*, did pitty her, and compaſſionate her in her ruines, it were an argument that God is about to ariſe, and have mercy upon her; as may be urged from Pſalme 102. 13, 14.

Laſtly, They minded our converſion to God. This appeares in the writings of almoſt all their Prophets, eſpecially in the Pſalmes, *Iſaiah, Jeremiah, Hoſeah, Malachi.* Now then for us to love the notion, and in what we may, help forward their returne;

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what is it but an honeſt and juſt retaliation?

Having diſpatched the Reaſons, two things yet remaine about their Converſion, which I muſt ſpeake ſomewhat to, and thoſe are the *Time*, and the *Manner*; as for the *time when*, the determining of that is hard, though not impoſsible. I beleeve that it is punctually ſet downe in Scripture, and God wil be as criticall in looking after times as things; but all the difficulty of knowing it is from the darkneſſe, and defects of our underſtanding, and not from a ſuppoſed uncertainty in the thing. So that I am equally adverſe as to the common practiſe of the *Iewes*, who becauſe they are unwilling to owne Gods accompliſhments, doe therefore diſ-allow his computations, and expreſly hold that man accurſed who buſieth himſelfe in that ſtudy. So to the too common opinion of thoſe who ſay, That oft in ſuch computations God puts a certaine number for an uncertaine. No, there is an infallibility in the ſet times of Scripture; only the Well is deep, and the cord to our Bucket is but ſhort! yet this difficulty ſhould not cauſe deſpondency, but quicken our induſtry. All that I ſhall now ſay to it is this, I judge the time not farre off; this preſent age will ſee thoſe things fulfilled which we have waited and prayed for. *R. Maimonides* ſaith of Jeſus Chriſt, That ſince *Moſes* his time none ſo like to the Meſsiah as the Chriſt of the Chriſtians; ſo I ſay, ſince Chriſt, no period of time ſo like to be that, in which the *Iewes* ſhall be called, as this in which we live. And perhaps it is nearer than we are aware of, being the more comfortably perſwaded of it, by that excellent Treatiſe called, *The Revelation revealed*, newly publiſhed by a Gentleman of an indefatigable Spirit for God and publick good, Mr. S. *Hartlib*, in which Apocalypticall computations are explained the moſt harmoniouſly, and clearly, that I have read in any diſcourſe of that nature. He ſaith poſitively, that at the ending of the laſt yeare of 1655. the ſeventh Trumpet ſhall ſound; whoſe effect will be as much good to Gods elected ones, whether *Iewes*, or *Gentiles*, as our hearts can wiſh for. I ſhall adde this, The age in which we live, hath been eyed by many Generations paſt, for the time wherein the *Iewes* ſhall be received to mercy; many of their owne Writers, and alſo of Chriſtian Authors have pitched upon it; And I beleeve that God will be as gracious to them in this their laſt, and greateſt reſtauration, as he was to them in that of their returne out of *Babylon*; now concerning that there were three computations and epochaes of the beginning (and conſequently of the ending) of the ſeventy yeares of

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captivity; and observe, that those seventy yeares ended, and the *Iewes* returned, not at the latest computation, but with the first, for there were but seventy yeares from *Jechoniahs* carrying to *Babylon*. (which was the first Captivity) to the release by the Proclamation of *Cyrus*. And as God ended that Captivity with the soonest, so I hope that he will doe this; especially considering, that speaking of these mercies to them, in *Isa.* 60. in verse last, he saith, *I the Lord will hasten it in its time*; which he should not doe, if he should stay the longest calculation, and utmost period of time. O let us be Gods Remembrancers to put him in minde of this his promise.

For the *manner* how, and *meanes* whereby their conversion shall be compassed; this also is a depth equall to the former. And as it is in things Propheticall, the event will best determine it; yet I shall say something to it, according to what I have attained. That of the ordinary way of Christianizing a person, or people, seemes to me not of use here; which hath been by Discourses, written or printed Books, Preachers, or the will and command of a Conquerour; for all these have had their efficacy in (at least a seeming and out-side) conversion of many Nations. But after the application of these to the *Jewes*, for many ages together, yet we must say as *Gehazi* did to *Elisha*, when he had laid his staffe on the *Shunamite* her Son, thereby to bring him to life; *The childe is not awaked.* I then conclude, that their conversion shall be in an extraordinary way, it shall be the worke of our Lord Jesus, and of his good Spirit. As *Paul* was turned by the appearing of Christ to him; so shall they. He will manifest himselfe to them eminently, powerfully, and graciously, to forme them to be a people to himselfe. Whether this his presence to them shall be personall, or only in the Spirit, I will not now say, but leave the Reader to make a judgement, as he sees most cause, out of the Scriptures which I bring. Consider that of *Mat.* 23. 38, 39. *Behold your house is left unto you desolate, for I say unto you, ye shall not see me hence-forth, till ye shall say, Blessed is he that comes in the name of the Lord.* Here you have their doome fore-told, *their house shall be desolate*, the Temple and *Jerusalem shall be destroyed*; also their conversion, in those words, their saying, *Blessed is he that comes, &c.* the *medium* to compasse it, *sc. their seeing Iesus Christ: ye shall not see me*, &c. In the order of causes, Christs discovering himselfe to them shall be first, and shall produce their relenting towards him. And for a further proofe, let those two places be joyned toge-

together, as bearing the same sence; that of *Mat.* 24. 30. 31. and of *Apoc.* 1. 7. both which are taken out of *Zechar.* 12. 10. And all three not to be understood of Christs appearing to Judgement; for here, saving repentance is the effect of his appearance; but repentance will be then too late when the Judge is come; that shall be a night to all sinners, in which no worke can be done. Againe, there are but three grand periods mentioned in *Mat.* 24. namely, the destruction of *Jerusalem*, Christs comming (when, and whereby the *Jewes* shall be converted, who though they have resisted him, when he came in the flesh, yet they shall not, they cannot, when he comes in the Spirit) and the end of the World. Now the signes of the first of these are in vers. 14, 15. 21, 22. Of the second in vers. 29, 30, 31, &c. And of the last, in vers. 36. &c. So that this of ver. 30, 31. must concerne some other thing than the end of the World. And that the three fore-named Scriptures are properly to be understood of the *Jews*, the texts doe show; for that of *Zechariah*, (from whence the other two places are taken) expresly saith, *I will poure upon the house of* David, *and the inhabitants of* Jerusalem, *&c.* and other passages to the same purpose in vers. 11, 12, 13. of *Zechar.* 12. And in the two places of *Mat.* 24. and *Apoc.* 1. it is expresly applyed to the *Jewes*; for in *Mat.* it is, *All the Tribes of the earth shall mourn, and see him*; that is, All the twelve Tribes scattered upon the face of the whole earth, and these shall be gathered by the Angels from the foure winds. And that of *Apoc.* 1. 7. is clearly to be applyed also to them, for it is said, *They that pierced him, shall see him*; that is, the *Jewes*; and *All the Tribes* (for so the word φυλαὶ ought to be rendred) *of the earth shall waile*; that is, the twelve Tribes scattered throughout all places. Now the *meane* whereby these *Jewes* shall be converted, is, *And they shall see him*; that is, Jesus Christ, for those words are in all the three Scriptures. It shall be such a sight, as the *Israelites* had of the Brazen Serpent in the Wilderness, it was healing to them. Such a sight as *Paul* had of Christ in Heaven, upon which he saith, that he had seene the Lord. For particularities about this sight. I shall leave them, knowing that *secret things doe belong to God.*

And because after that I had published in *English*, about last Autumne, the Booke of *Menasseh Ben Israel*, called, *The Hope of Israel*, I received a Letter from an Honourable Person, concerning that Booke, to which I wrote an Answer, and both containe

ſome further diſcourſe about the *Jewes*, and their Converſion; therefore I thought good to give you them, and they are theſe which follow.

To the Tranſlator of *Menaſſeh*; *Ben Iſraels ſpes Iſraelis*.

SIR:

I *Deſire to be acquainted with you, becauſe we have both fallen upon one Booke, with the ſame intentions to convert the* Jewes, *though we take not one way; I deſire therefore to conferre with you, to ſee who taketh the righteſt way. You by your Tranſlation ſeeme to me to prize the learned* Jewes *writing too much, which will beget pride, and not humility in him, without which he will not turne, repent, and be ſaved. Therefore for his good, and alſo for the Chriſtians, and for the credit of us who are Parliamentarians, I would not ſee them too much yeelded unto. You juſtly perſtringe him in his thirtieth Section, wherein he talkes ſo wildly of his goodly Martyrs, and truly if you marke him in his Diſcourſe upon the Sabbaticall River, which where it is he knownes not, you will finde him as faulty and dangerous, if we have any of the race of the* Thraskytes *left among us; but Sir, in that you thinke that the* Jewes *ſhall now be called as a Nation, and not only by particulars, and would have them have an earthly Kingdome againe; you doe more for the ten Tribes then he would have himſelfe,* Sect. 25. p. 79. 80. *and for the other two, of* Judah, and Benjamin, *it is not ſo likely they ſhould have a ſecond Call, ſeeing that Chriſt and his Apoſtles preached to them, and all that were of the Election were then converted, as you may ſee by many texts, and after their rejection of the Goſpell, their Country-men,* Paul, *and* Peter *turned to the Gentiles. Therefore thoſe two Tribes who Crucified our Lord, and perſecuted his Apoſtles, are not ſo likely to be called againe as the ten Tribes who did neither, except ſome few who returned into the holy Land; neither did many of them ſo much as heare of it, you might ſee your owne ſentence fulfilled then. Firſt,*

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the Jew was called, and then the Gentile. But now looke not for it, but for their single conversions, though numbers may be called upon one day, one Sermon as they were heretofore; but they must not exalt themselves as a Nation, for they must be ingrafted againe upon that branch, or Vine, Christ Jesus, and we must have one Shepheard, and be one flock. See Rom. 11. ver. 31. *which you cite,* Through your mercy they may also obtain mercy; *I had writ it* (shall) *but it is only* (may:) *see the place to which this relates,* Isa. 59. v. 19, 20, 21. *where you shall finde that all their hope is in eternalls, not in temporalls; and looke upon* Rom. 11. 24. *concerning the engrafting, and clearly, (unlesse you be a Millenarian) you will finde no such Nationall glory of the* Jewes; *therefore I pray you take heed you fall not into the same snare wherein the* Jewes *are, to looke for a temporall reigne, which you seeme to intimate, and too many were, and are of that opinion. Assure your selfe that Christ will come to such as a theife in the night, though his comming will be very glorious, yet it will be suddaine: the learned* Jew *can finde no text punctuall in all his Booke, but whatsoever he citeth, the same Chapter makes against him, and speakes not of temporallity, but of eternity, and the new Jerusalem. I rest, desirous of your friendship.*

Octob. 5. 1650. *H. S.*

Postscript.

I Have it from a good hand, that Master Jo. Dury *is the Translator of that Booke, and I have some Arguments to beleeve it to be so, because he seemes to be of the same minde in his Epistolicall Discourse before Mr:* Thorowgoods *pious Booke, which I have gained since I wrote this Letter. But truly if it be so, I must move Mr.* Dury *both to amend his Translation from grosse faults, and to make some retractions upon that Epistle, which upon conference I shall most plainely shew him, and in the meane time I desire him, that he will read a Booke of a most reverend and pious man, called,* The Revelation unrevealed; *and thereby I beleeve he will be convinced, and not looke for a fifth generall Monarchy upon earth; for Christ reignes now, and hath so done ever since his Ascension, and so shall to the end of the World, untill he deliver the Kingdome to the Father.*

Octob. 25. 1650.

SIR: The anſwer to the Letter.

I Received a Letter directed, *To the Tranſlator of Spes Iſraelis*, which worke thus corrected, as I here-with preſent to you, I confeſſe mine. Heft it with a friend to ſee it printed, my ſelfe going into the Country; but his occaſions called him from the City alſo, when it ſhould have been reviewed; which is the reaſon that though there be many *Errata's* in the Booke, that they are not gathered up at the end. At my owne reading of it, I found many, and mended thoſe I found; and now I know that it hath farre fewer then it had, and may paſſe tollerably; though neither I, nor what I doe, can be ſaid faultleſſe. Concerning your deſire of converting the *Jewes*, it is truly Chriſtian, and a worke that ſhall not looſe its reward. But you ſay, We diſagree about the way, that is very poſſible, for apprehenſions are various, and men muſt thinke, not as others doe, but as themſelves can, taking what is truth to them, to be their guide. But the *quære* is, Who lights on the beſt way. For my part, I pretend not to any way to convert them, for I verily thinke that when it ſhall be done, it will be Gods worke, and not mans; as much as Pauls converſion was wholly of God; which himſelfe makes the type, or patterne of the converſion of his Country-men; as Mr. *Mede* ſaith upon 1 *Tim.* 1. 16. in his *Fragmenta ſacra*, which I know not whether they be in print, or no. You ſay, I prize the learned *Iewes* writing too much, and that it will beget pride in them) Sir, pardon me, if I doe not recant till I ſee my errour; but then I ſhall freely doe it. I confeſſe, I doe prize the Learned, whether *Iew*, or *Gentile*, for though I am not σοφὸς, yet I am φιλόσοφος and I doe beleeve the Author of *Spes Iſraelis* to be a very learned man; and I have it from thoſe who are acquainted with him, that he is a very ingenuous and civill man; and others there are, and have been among them, not wanting a name for good learning. As for the fomenting their pride) truly that vice is ſo evill, that I would not cheriſh it, neither in my ſelf, nor in others. But Sir, whether is a more likely way to gaine upon men, to uſe them civilly, and with the ſpirit of meekneſſe, or to be ſupercilious and tart towards them? What got *Auſtine* the Monke by uſing the Brittaines of *Bangor* ſo Lordly as he did? and (to come to latter dayes) did Mr. *Broughton* gaine upon a learned Rabbi, in a Conference at *Dort*, where Mr. *Forbes* was Moderator, by his high and peremptory language? This he reaped, to ſet the *Iew* at a greater diſtance from Chriſtianiſme, and an abating of his owne eſteeme, in the

the judgement of wise men. As for *Menasseh's* Sabbaticall river, I know many Authors have said it, but whether true, or false, that is nothing to the Translator; and I am as farre from beleeving that story, as I am from the wilde opinions of Mr. *Thrask*. But these are of lesse concernment; you fall upon the maine of your judgement which relates to them, and pardon me if I deale as roundly in my answer; for I desire to have respect to Truth, and not to man. I doe firmly beleeve, and feare not to professe it; That the *Jewes* shall be called as a Nation, both *Judah* and *Israel*, and shall returne to their owne Land, and have an earthly Kingdome againe. For the proofe of which, I could say much, but shall now but little; and if possibly I cite any thing which *Menasseh Ben Israel* brings for himselfe, beleeve me that I have it not from him, but from my owne observations out of Scripture, some yeares since. There is weight in that place of *Mic.* 4. 8. *The first dominion, the Kingdome shall come to the daughter of Jerusalem*; and this is spoken of times after Christs incarnation, and not yet performed. See that of *Zech.* 10. 6, 7, 8, 9, 10. there is *Judah* and *Ephraim* fore-told to be brought to *Gilead*, and *Lebanon*, and they shall so encrease, that they shall want room. Say not this was done in the returne of those few from the Captivity of *Babylon*; for those of the ten Tribes that then returned, were but some gleanings of them; and of *Judah* it selfe, there returned but about one halfe: now God doth not promise Mountaines, and performe but Mole-hils; yea in vers. 6. *God will save and strengthen the house of* Judah, *and of* Joseph, *and they shall be as though I had not cast them off*. Which, if since that Propheſie, it hath been made good of *Judah*, yet be sure not of *Joseph*. And in v. 7. *They of* Ephraim *shall be like a mighty man*, but since the captivity of *Salmanassar* to this day, what might hath *Ephraim* shown? yea is he not poore, weak, scattered, and unknowne? And in ver. 8. *I will gather them, and they shall encrease as they haue encreased*; hath this been fulfilled of *Ephraim*? Where is his fruitfulnesse, which his name imports? much lesse hath there been a time since their great captivity, in which they have encreased to their numbers and strength, mentioned in the dayes of *Moses*, *Joshua*, *David*, *Solomon*, and under their owne Kings, after the defection from the house of *David*. See that noted place of *Ezek.* 37. 16, 17, 22. 24, 25. Sir, in good earnest, hath this Scripture been fulfilled? hath *Judah* and *Ephraim* been *but one stick in Gods hand, but one Nation, so that they shall be no more two Na-*

tions, as in ver. 22. Surely to this day they have been from their last dispersion not only two, but many Nations. Neither will it be an answer to say, That now they are no Nation, therefore they are not two; yes, Historians report them many Nations; though perhaps scarce after the just rules of Nations. And that phrase hath not a negative, but a positive sence, not that they should be nothing, but that they should be one Nation More-over, in ver. 24. *Judah* and *Ephraim* were so to be one Nation, that *David* (that is Jesus Christ) was to be King over them: And when did *Judah* and *Israel* ever to this day, as a Nation acknowledge the Soveraignty of Jesus Christ? and he to be their Prince for ever, as in ver. 25. But I must not too much enlarge. I shall only adde this; That as many places of the Old, so many in the New Testament agree thereto, as *Rom.* 11. ver. 12. 15. 25, 26. 28. Though this of the *Romans*, chiefly proves one point, *sc.* their generall or Nationall conversion. Give me leave briefly to answer your objections. You say, The call of *Judah* and *Benjamin* is not so likely, because Christ and the Apostles preached to them already. I answer; that by their preaching, all of those living, who were elected, were converted; but after-ages have a new race, and God hath his number among them too; yea the words run high, then *All Israel shall be saved*. You say, those two Tribes who crucified Christ, not so likely to be converted. I answer, by how much their sin is greater, by so much the greater will Gods mercy be; *Et Dei noviſſima erunt optima, & maxima.* You say, Their conversion shall be single, that is answered already; but I adde, that *Isaiah* is contrary to it, in *Isa.* 66. 7, 8. which Chapter I doubt not but it points to times after our Saviour. As for their being engrafted upon the Vine Christ, or being brought to one sheep-fold, what doth that hinder but that they may be a Nation of Converts brought to their owne Land? You object that of *Rom.* 11. 31. *That through your mercy they may obtaine mercy.* I answer, that I beleeve the maine of their conversion will be from Heaven, and extraordinary; though the *Gentiles* by provoking them to emulation, and also by their gifts and graces, may some way be auxiliary to them. After this you are pleased to put the term *Millenarian* upon me; which, though for what I have writ, I need not owne, yet I will not disclaime; they are not Names that affright me, but reall falsities. The term *Chiliast*, as it congregates the many odde, and false opinions of them of old, I explode; though to beleeve those thousand yeares in *Apoc.* 20. to be yet unfulfilled, that, I willingly owne. To

put

put that sense upon them, as that they imply the thousand yeares of eternity, I can thinke little lesse of it then to be a contradiction. Againe, if the thousand yeares be the eternity in Heaven, what meanes that in ver. 3. *Till the thousand yeares be fulfilled, and after that he must be loosed for a little season*; I pray, what little season is that that is after eternity? neither doth Christs *comming suddenly in the night as a theife*, hinder, but that when he doth come, he may stay a thousand yeares. But whether that time be *ante*, *in*, or *post diem judicii*, is not my taske to determine, or maintaine. As for what you adde in the Post-script, not to looke for a fifth Monarchy, because Christ reignes now. I answer, that though he reignes *de jure*, yet not *de facto*; for expresly in Scripture the Devill is called ὁ κοσμοκράτωρ he is the grand Tyrant, and great Usurper, and the whole world κόσμος ὁ τοῦ πονηροῦ yet I am farre from denying to Christ a Kingdome now in being, *sc.* Spirituall, and Invisible, but I looke for a visible one to come. In the close (as also at the beginning) you are pleased to desire my acquaintance; but Sir, I look not upon my self as a Star of so considerable a magaitude, as to present my selfe to your eyes; but if I might be so happy as to be capable to serve you really, none should be more desirous of it (both as you are a Gentleman of Learning, by which you have obliged the publick; and also a Member of that House which I so much honour) than Sir,

Novemb. 5. 1650. *Your most humble Servant*
Mr. Wall.

SIR:

I Doe now very highly esteeme of my interest in your conversation, and thanke you very much for your kinde visitations, which I shal endeavour to repay, and desire by these you will tell me where, if you be in town; I shall continue in town till monday noone be passed, and will meet you at the Stationers, or any where else you shall appoint; very necessary, and too urgent occasions hindred my comming to-- untill last night. I have somewhat thought with my self of the faire proposition of re-printing what concernes Ben Israel, *the conversion and generall call of the Jewish Nation, to which I now more perceive our serious endeavours and hopes doe enclina. But I must needs say, that* Ben Israels *Booke gives very small hopes of his conversion; Of which notwithstanding neither you nor my selfe ought*

to

to desp aire, for Saul *the learned* Jew *from a severe Persecutor became a* Paul, *a holy and remarkable Saint; I shall not at present enlarge my selfe unto you, lest I should prove troublesome, or impertinent till things be ripened between us by a conference, but if it be necessary you should print againe before I see you, I only desire this Letter of mine should be printed. For I embrace your candor and ingenuity as much as you doe mine, and I hope love and knowledge will still encrease between us, and I shall say with the Psalmist,* Let the righteous smite me friendly, and reprove me, but let not their precious balme breake my head; *I have no desire to gaine applause of those who are without, or hazard their censure in that which more learned men, but not so loving, may say, that I write slight things, but I had rather first shew them that I can write serious things as well as slight, by translation of some part of* Peter Galatine & Reuchlin, *which is now my travaile, as I in part shewed you; I remaine,*

Febr. 21. 1650. Your friend in the truest interest of Christian love.

FINIS.

Errata maximi momenti.

IN the second Epist. p. 2. l. 8. dele happy, in the 3 Epist. p. 1. l. 28. r. invironed, p. 2. l. 3. r. Carthagena, p. 3. l. 12. dele so, p. 6. l. 21. r. thy, p. 18. l. 19. r. hating, p. 19. l. 16. r. away Hoshea, p. 22. l. 23. r. Hunni, p. 23. l. 10. r. there, p. 26. l. 3. r. were, p. 40. l. 27. r. honoured *Abraham Kolorni*, with p. 44. l. 24. r. for these, p. 46. l. 16. dele the, p. 49. l. 34. & he saith, those must be nulled before.